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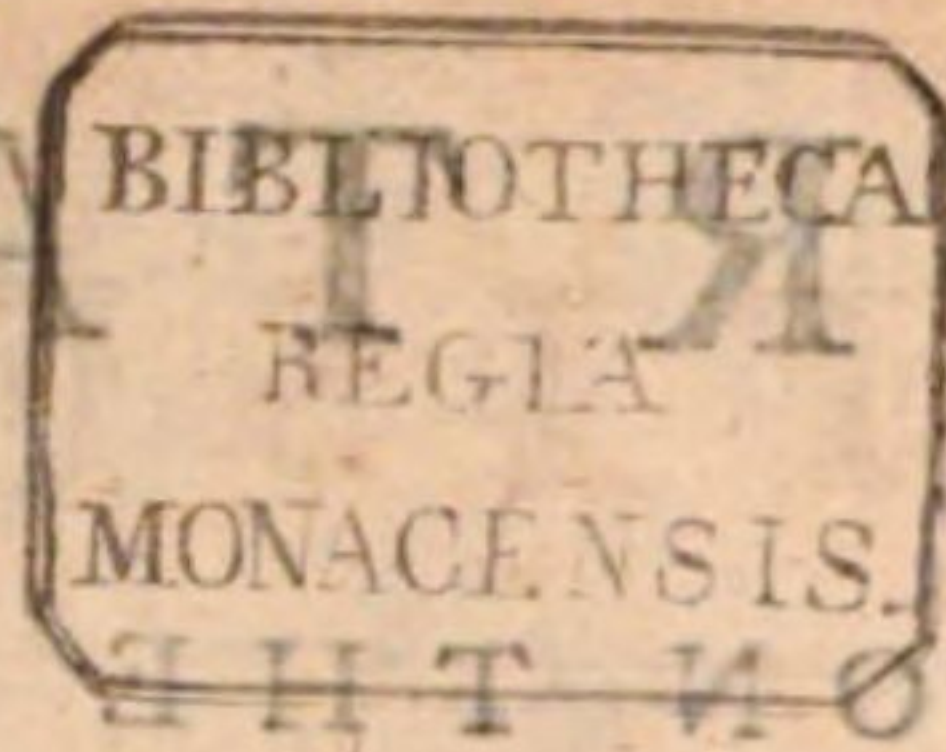
A
DISSERTATION
ON THE
RELIGIOUS KNOWLEDGE
OF THE
Antient Jews and PATRIARCHS;
Containing an
ENQUIRY
INTO THE
EVIDENCES of their BELIEF,
AND
EXPECTATION of a FUTURE STATE.

L O N D O N:

Printed for J. PAYNE, at POPE'S HEAD in PATER-NOSTER-ROW.

MDCCLVII.

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ADVERTISEMENT.

IF the following Essay may contribute in the least to the illustration of the sacred Scriptures, and assist any in the important enquiry which is pursued in it, it will give the writer satisfaction.

He hopes for the candour of the judicious reader, whose friendly remarks will oblige

His humble servant,

Harborough,
March 10, 1757.

STEPHEN ADDINGTON.

ERRATA.

Page 1. line 7, for *its*, read *their*. l. 8. dele *its*. P. 2. l. penult. for *implies*, read *imply*. P. 3. l. 5. for *that sacred historian*, read *the sacred historian*. P. 5. l. 1. for *the*, read *this*. l. ult. for *writers*, read *writer*.

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CHAP.

C H A P. I.

S E C T I O N I.

IT is our great happiness, that the indulgent author of our beings has given us the reason of men, by which to judge of the important truths of his revelation; and the clearer discoveries of the New Testament, to assist us in understanding many particular passages, as well as the general design, of the Old. And could we examine those sacred pages with the impartiality and diligence they deserve, many of their seeming difficulties would disappear; we should find its doctrines, as well as its narratives perfectly consistent, and the whole scheme every way worthy of its divine author.

But, notwithstanding all the liberty we boast as men and as protestants, it is not perhaps so easy as we imagine, for even the most upright and ingenuous mind entirely to divest itself of prejudice, though so necessary to the freedom of inquiry; nor indeed to say how far, in particular instances, it has, or has not, been under its unhappy bias.

Some, and those men of sense as well as learning, have not sufficiently distinguished between an hypothesis itself, and the attempts that have been made to defend it; and others, in controversy, have run away with an incautious sentence, dropt (as surely some such may) from the pens of the ablest disputants, as though they engaged in the contest, not so much for truth as for triumph, and were determined to reject and ridicule a whole scheme, because every thing could not be defended that had been advanced upon it.

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This, if we are not mistaken, seems to have been the case with some of those ingenious gentlemen, who have lately been obliging the world with their remarks on the religious knowledge of the Jews and patriarchs.

Too much has undoubtedly been asserted, and indeed taken for granted, concerning the writings of Moses and the prophets, without so much as the shadow of a proof, or even the probable appearances of a previous enquiry; especially by those who have asserted, that the doctrine of a future retribution was the sanction of the Mosaic law.

The obedience of the Jewish nation to that ritual, was evidently encouraged by the promises, and rewarded by the enjoyment of temporary blessings. * *If thou shalt obey his voice, and do all that I speak, then I will be an enemy to thine enemies, &c. for mine angel shall go before thee, and bring thee unto the Amorites, &c. and I will cut them off. Ye shall serve the Lord your God, and he shall bless thy bread and thy water: and I will take sickness away from the midst of thee. If ye walk in my statutes and keep my commandments and do them, then I will give rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit, &c. and I will give peace in the land, and ye shall lie down, and none shall make you afraid, and I will rid wild beasts out of the Land, neither shall the sword go through your land, and ye shall chase your enemies, &c. for I will have respect unto you and make you fruitful and multiply you, &c.* And it is as evident, on the other hand, that temporary evils were threatened and inflicted upon them for their disobedience. † *If ye will not hearken unto me, and will not do all these commandments, &c. I will even appoint over you terror, consumption and the burning ague, &c. and ye shall be slain before your enemies, &c. and I will make your heaven as iron, and your earth as brass, &c. and if ye still walk contrary to me, I will send wild beasts among you, which shall rob you of your children and destroy your cattle; and I will bring a sword upon you, and I will send the pestilence among you, &c. Ye shall eat the flesh of your sons and the flesh of your daughters, &c. &c.*

The promises of future happiness (if they had any, which will be considered hereafter) do not appear to have been made to the whole body of the Jewish nation, but to individuals; and then as the sanction of the moral, rather than of the ceremonial law. Nor is private and personal virtue encouraged by the assurances of national prosperity, any farther than as that which would, in its natural tendency, secure and advance the well-being of a people: but the fear of the Lord and obedience to him when enforced by such motives, implies a becoming subjection to that body of their laws, which distinguished and separated them as a people from the

* Exod. xxiii. 22—25. Lev. xxvi. 3—11.

† Lev. xxvi. 14,—39.

nations around them; which might properly be considered as a testimony of their reverence and affection for their divine legislator.

But this topic has been illustrated, at large, by the ingenious vindicator of the divine legation of Moses; * from whose elaborate volumes and indeed from the writings of that sacred historian themselves, without any explication or comment, it is evident, that the doctrine of immortality was not urged upon the Jews as the sanction of their ritual. Nor can it ever be said, that the evidences of that doctrine were as clear, or the promises of eternal life as numerous or reviving, in the discoveries of any of the succeeding prophets, as in those of Christ and his apostles.

Nevertheless we can by no means think it probable, that either the antient patriarchs or the Jews looked upon death, as an utter extinction of being: but are persuaded, and hope to make it apparent, that the belief and expectation of a *future state* generally prevailed among both; and that some of them did likewise expect the resurrection of the body, and a righteous retribution.

The world to come was probably discovered, by immediate revelations from heaven, to the patriarchs and antediluvian worthies: and as to the Jews, some intimations of it seem to have been given to them in several facts recorded in their sacred oracles; some hints of it were suggested in types and figures; and the promises made to the patriarchs, particularly to Abraham the father of the faithful, might possibly encourage his obedient children to entertain some chearful expectations of being received to a better, even a heavenly country: especially if, as is not at all improbable, there were other discoveries of futurity before the flood, which might be buried in the ruins, or lost amidst the confusions of that dreadful catastrophe. St. Jude refers us (ver. 14, 15.) to some prophecies of Enoch, now lost, in which he foretold the *coming of the Lord to execute judgment upon all*; and from thence the truth seems to have been transmitted, through successive generations, both to Jews and Gentiles: for those among the latter, who most firmly believed and publicly taught the doctrine of a *future state*, attempted to support it by arguments too weak and trifling to have gained their assent: which, together with some other circumstances, especially the frequent allusions observable in their historians and poets to the most antient parts of the Mosaic history, makes it highly probable, that their knowledge of it was not derived from that light which nature alone had afforded them, but from a kind of universal sentiment and expectation handed down, by tradition, from one age and country to another. And perhaps the Jews themselves were likewise considerably indebted to such a tradition, for their

* Dr. WARBURTON.

quaintance with it: for that it prevailed among them, as well as among the patriarchs, seems highly probable, at least, from the considerations to be suggested in the following section.

S E C T. II.

We must beg leave to observe here in the first place, as a medium of proof in support of our hypothesis, that the patriarchs and Jews either were or were not intended for a future state. We cannot suppose that they were not, unless we reject the authority of the evangelists, as well as that of the epistle to the Hebrews.

The former not only speak of them as then existing, but expressly mention the visible appearing of Moses and Elias in the time of our Saviour: and the latter resumes the argument which our Lord had suggested upon his antient promise to Abraham, intimating that God would never have called himself his God, if he had not prepared for him a city that has foundations, a heavenly country. But of this more hereafter—in the mean time it may be observed farther, that the contrary supposition can never be reconciled, either with the arguments urged in proof of the immortality of the soul, or even with the equity of the divine conduct towards these his peculiar people, considering the severe trials to which many of the most virtuous among them were exposed on this side the grave.—And if they were intended for a future existence and retribution, it seems utterly improbable that they should never be informed of it till they were ordered thither, as we cannot see how it could be consistent with that compassion and goodness, which the Deity has discovered throughout his whole creation, and professed especially to that people, to suffer them, when taken under his peculiar care, to continue exposed to a punishment of which he had never forewarned them; or to inflict it upon them for those irregularities of conduct which they were never apprehensive would have been attended with these fatal consequences.

Let us recollect farther, the vast importance of this doctrine of a future state to promote personal religion, or that *holiness without which no man shall see the Lord*. The expectation of it is certainly the most powerful restraint upon the vicious. It is calculated to animate the ingenuous mind with fortitude and zeal in the duties of the divine life; and to inspire our souls with submission and meekness under every external calamity. And we know that *the righteous Lord*, their God and ours, *loveth righteousness*; delights to see and promote it as amiable in itself, and productive of the highest and best happiness of his creatures: nor can we imagine, if he takes no pleasure in the death of the wicked, that, amidst
his

his frequent and familiar interviews with the people, he should entirely withhold a discovery of so great importance, both to their present and future felicity. Without this they would probably have been in general the slaves of appetite, compare 1 Cor. xv. 32. and miserably dejected under every affliction; especially when threatened with an untimely grave, compare 1 Cor. xv. 19. In vain then might we have looked for such illustrious examples of steady persevering virtue as those of Enoch and Noah, Abraham and Moses, Daniel, and the three Jewish youths Shadrach, Meshach, and Abednego. Such are seldom to be found among the heroes of heathen antiquity, at least those of them who disbelieved the doctrine of a future state, though it was generally received among them: from whence indeed it is farther improbable, that it should have been either rejected by the Jews or secreted from them. — We must be unhappily ignorant of their history, or inflexibly attached to an hypothesis, if we deny that this was a popular doctrine among the Heathen. It must be acknowledged, that many of their philosophers doubted the immortality of the soul; and it has been thought that others, who taught it in publick, secretly disbelieved it themselves, because they could not find sufficient evidence of the truth in the light of nature. But this is no more a proof that it was generally rejected in the countries where they lived, than the objections of our modern deists against christianity are that the New Testament is generally disbelieved among us. That this doctrine was received by them in many parts and ages, is as certain as that Homer and Plato ever existed and wrote at all, though the most ridiculous fables are undoubtedly often intermixed with the descriptions of it in their poets. And if the philosophers taught the doctrine when they disbelieved, or at best doubted of it themselves, it only shews us that they were deeply sensible of its importance, that they wished it to be true, and that it was received by far the greater part of mankind, among whom therefore they taught it as a popular accommodation. And if the truth was known and embraced by other nations, why not by the Jews? — they lived near the spot from whence, as we suppose, the tradition came; and were themselves the immediate descendants of those to whom, if to any, the discoveries of it were originally made. Nor are they ever represented as having enjoyed less advantages of a religious nature than their neighbours: nay, on the contrary, both the Old and New Testament speak of them as having been, in this respect, distinguished from among all people under heaven. *He shewed his Word*, says the Psalmist, * *unto Jacob, his statutes and his judgments unto Israel*; those statutes and judgments which, according to the testimony of (probably) the same writers, † *convert the soul*,

* Psal. cxlvii. 19, 20. † Psal. xix. 7, 8.

make wise the simple, rejoice the heart, and enlighten the eyes: those scriptures, of which St. Paul declares, that *they are able to make wise to salvation*; and in the knowledge of which he says expressly*, that the Jew had advantages above the Gentile. And it is observable that, in ch. ii. ver. 10. of the same epistle, when forewarning the world of that *indignation and wrath, tribulation and anguish*, which God, in the day of his righteous judgment, would *render to every soul of man that doeth evil*, he adds, *to the Jew first*. But why to the Jew first? why is he to be signalized in his punishment, if he had not been distinguished here by such peculiar warnings of the future consequences of his actions; which, as they aggravated the guilt of his disobedience, would justify God in inflicting a severer punishment upon him at that day? † Is it not in this, and every other view, most consistent with the wisdom, justice, and benevolence of the Divine being, to suppose this people enlightened, though it were but in part, rather than entirely unacquainted, with this interesting and important truth? “Moses (says a late writer on this subject) would have been capricious and cruel in attempting to secrete this doctrine from the Israelites, if God had revealed it to him.” And as this gentleman has again and again asserted, that the discoveries of it are no where to be met with in his writings, the intended inference is plain, to every one who judges impartially of the character of that man of God, viz. that he was ignorant of it himself, or that he was not permitted to reveal it to others. But those who have been most unwilling to acknowledge that the Jews in general were acquainted with this doctrine, have thought that some of the most eminent among them might be initiated into the mystery; and, if any, undoubtedly Moses, who was honoured with the most signal tokens of the Divine approbation and favour. And how can we suppose, that he was forbid to reveal it to the people, without incautiously charging that upon the Almighty, which is so freely censured as unworthy of his servant?

It would indeed ill become any one, who acknowledges himself incapable of comprehending the whole of the Divine plan, to assert that his notions of it alone can be vindicated; or rashly to reject and ridicule the sentiments of another as absurd and inconsistent, when proposed with modesty and a becoming regard to the perfections and the word of God.

Nevertheless, while we are incapable of reconciling an hypothesis with those attributes of the Divine being, of which we are as fully persuaded as of our own existence, it must be so far a reason with us for suspending our belief of it, especially so long as its evidences appear, at best, dubious in the sacred scriptures; and many of those declarations by which its ad-

* Rom. iii. 2. † Comp. also ver. 12, 16.

vocates have attempted to support it, may, without offering the least violence to the rules of language, be interpreted in a sense that seems more plainly consistent with the dictates of reason, and the general tenor of that divine revelation. And however it may appear to some, to me, I must acknowledge, it seems utterly incredible, that the gracious parent of mankind should have left our race, for almost four thousand years, without the hope or knowledge of futurity, if he had designed them for it: and the more apprehensive we are of the importance, and happy efficacy of this doctrine in religion, the less should we expect to find his peculiar favourites unacquainted with it. That equal providence with which the Israelites are generally, and very justly, supposed to have been attended, will by no means be a sufficient solution of the difficulty; as that, far from extending to individuals, so as to exempt every good man from suffering, would frequently expose the most virtuous to the severest trials in times of general apostacy; and render them far more miserable, in those public calamities with which their country was visited for its abominations, than we can ever suppose they would have been, if left destitute of the reviving hope of a better life.

It has indeed been said, that "if we would know what was then fit to be done, our only way is to sit down and enquire what God did do; and if the writers of the New Testament assure us that he did leave the Jews without the promise of life and immortality, all objections to the justice and wisdom of this dispensation must fall to the ground." It is true, that we, who are firmly persuaded of the truth of christianity, ought rather to acknowledge the imperfection of our acquaintance with the Divine councils, than rashly censure a sentiment which is indisputably supported by the general tenor of those sacred writings. Whether this is the case with regard to the above position will be considered hereafter.

But what shall we say to those (for such I fear there are) who doubt the inspiration of the New Testament, and urge it upon us as an objection against the authority of the Old, that, upon this scheme, there is no mention of this important doctrine there?

We have already observed, that the equal providence which attended that dispensation will by no means remove the difficulty; and perhaps we should be at a loss to do it, any otherwise than by furnishing the objector, as we hope to be able to do, with several passages in the sacred oracles of the Jews and Patriarchs, that either contain the promise of a future life, or testify their belief and expectation of it.

In the mean time we must beg leave, in order to prepare the Christian for a more unprejudiced attention to them, first to examine those in the New Testament which concur in this testimony concerning them.

S E C T. III.

Of the many passages in the New Testament which are more immediately to our present purpose, we shall first cite those which only inform us in general, that the Old Testament saints were acquainted with this doctrine; without mentioning the time when, or the particular persons by whom, it was embraced.

Among these we may mention those words of our Lord to the Sadduces *, (a sect of the Jews which so far adopted the principles of the Epicurean philosophy, as to singularize itself by the rejection of this generally prevailing sentiment) to whom he says plainly, when they came to him to solve, or rather perhaps to ridicule (what they accounted) an unanswerable difficulty relating to the resurrection, *Ye do err, not knowing the scriptures*: by which, it is plain, he intended to remind them, that had they cultivated a better acquaintance with the writings both of Moses and the prophets, and submitted themselves more humbly and impartially to their divine teachings, they would have taught them more exalted and consistent sentiments of a future life.

Our Saviour † inculcates upon the Jews in general, a diligent examination and use of their sacred oracles, as containing what, not only he, but they likewise, revered and embraced as the discoveries of life and immortality: *Search the scriptures, for in them ye think ye have eternal life.*

St. Paul ‡ declares his hope and belief of this future state and general resurrection, as what his forefathers acknowledged and received with joy and thankfulness. *This I confess unto thee, that after the way which they call heresy, so worship I the GOD of my fathers, believing all things which are written in the law and the prophets; and have hope towards GOD which they themselves also allow* (ὃν καὶ αὐτοὶ ἔτοιμος δέχονται) *that there shall be a resurrection of the dead, both of the just and unjust.*

The same apostle, when called before Agrippa, mentions it || as a part of the charge brought against him (by the Sadduces) that he had embraced the hope, and probably taught the doctrine of a resurrection; which hope (even when a Jew) he, together with the twelve tribes, had entertained upon the credit of a divine promise: *After the strictest sect of our religion, I lived a Pharisee; and now I stand and am judged for the hope of the promise made of GOD unto our fathers, unto which our twelve tribes, instantly serving GOD day and night, hope to come.* And then he appeals to his judge for the reasonableness of this hope: *Why should it be*

* Matt. xxii. 29.

† John v. 39.

‡ Acts xxiv. 14, 15.

|| Acts xxvi. 5, 7.

*thought a thing incredible with you, that God should raise the dead? And he afterwards declares *, that he had not said, in this or any other part of his defence, any other things than those which the prophets, and even Moses (before them) did say should come.*

The same animated writer enlarges † on the sacred honours and privileges of the Jews, in order to account for that affection which he expressed towards them, though sent more immediately to the Gentiles; as well as to remind them of that spirituality gratitude and obedience which became them, as the subjects and children of the Most High; upon whom he had already bestowed many valuable blessings, and to whom he had promised others, upon their faith and repentance, infinitely better than any which they had enjoyed in the land of Canaan: *who are Israelites, to whom pertaineth the adoption, and the glory, and the promises.*

Nay ‡ he calls the law *their school-master to Christ*, παιδαγωγὸς εἰς Χριστόν. And this apostle frequently intends more by the term law, than merely the institutions of the Mosaic ritual; as when e. g. in this same epistle ||, he says, *Do ye not hear the law? for it is written that Abraham had two sons, the one by a bond-maid, the other by a free woman; the accounts of which are contained in Gen. xvi. 15. xxi. 1, 2. and agreeable hereunto, our Lord calls the whole Pentateuch the law of Moses §.*

And herein St. Paul seems to have referred to the Old Testament in general, speaking of it as intended and calculated to lead forwards the thoughts of God's people to the fuller discoveries of the New; and by its types and prophecies to remind them of their need of a better righteousness, as well as to prepare their minds for a proper reception of the discoveries of it contained in the gospel. So that the all-wise instructor of Israel was therein teaching them as they were able to bear; and, like a judicious school-master, adapting his instructions to the ages and capacities of his scholars; condescending to inculcate and explain the first principles of science, to those who were neither prepared nor intended for its highest improvements.

Though when speaking of their scriptures, ** as those with which Timothy had been acquainted from his youth, he says, *they were able to make wise to salvation.*

S E C T. IV.

We propose next to examine those passages in the New Testament which assure us, that the doctrine of a future state was generally known

* Acts xxvi. 22. † Rom. ix. 4. ‡ Gal. iii. 24. || Ch. iv. 21.
§ Luke xxiv. 44. ** 2 Tim. iii. 15.

and believed among the Jews at the time of our Saviour. — To this purpose is that declaration of St. Luke * (the writer of the Acts of the Apostles;) *the Sadduces say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.* The sect of the Pharisees arose about two (or, as some say, three) hundred years before Christ, and became one of the most considerable sects among the Jews. St. Paul was of this sect before his conversion to Christianity; and, as he himself declares, (ver. 6. of this chap.) was educated in the knowledge and esteem of the pharisaical tenets.

The instructions he had received at Damascus confirmed his faith in the realities of a future state; and that warm but rational affection which he had conceived for his new master, constrained him to bear his publick testimony to the truth, when called before the Jews, which he undertook with the greater cheerfulness, as he knew it to be a truth, of which by far the greater part of his audience were so firmly persuaded that they could not consistently condemn him for his adherence to it. And indeed the circumstance of its being mentioned here, and Matt. xxii. 23. as a peculiarity of the Sadduces (a small part of the Jewish people) that they disbelieved these doctrines, is a plain intimation that they were then generally received among them. See also to this purpose, Acts xxvi. 5—8.

We might here likewise refer again to that declaration of our Lord to the Jews concerning their scriptures, Joh. v. 39. *in them ye think ye have eternal life*; as a publick appeal to them of their belief of this doctrine, and therefore a demonstrative proof that they did believe it, especially as we don't find that they said the least word to contradict or deny it.

We may quote, as another evidence of the fact, the words †, *Why say the Scribes that Elias must first come?* from whence it appears that they were firmly persuaded of the future existence of the saints. This expectation of Elias is likewise referred to, Matt. xi. 14. Yea, some of the Jews who attended our Lord's crucifixion, expressly mention him ‡, and that in a manner which seems plainly to intimate that it universally prevailed among them. Upon his calling out to his heavenly father, *Eloi! Eloi!* some of them said, *he calleth for Elias, let us see whether Elias will come to take him down.* The traces of this notion are likewise to be met with in several of their writers. Mr. Poole, in his Synopsis, quotes one of them, as saying (to use his own words) *Abſque controverſia eſt, viſum fuiſſe Eliam in diebus ſapientum noſtrorum ſanctorum: There is no doubt but Elias has been ſeen in the days of our devout wiſe men.* And he adds, that there are innumerable accounts in the Talmuds (de appa-

* Acts xxiii. 8.

† Matt. xvii. 10.

‡ Mark xv. 35, 36.

ritionibus Eliæ) of the appearances of Elias, see Mal. iv. 5. where his mission is promised. The penitent malefactor on the cross at our Lord's side*, (who, by his notion of the Messiah's kingdom, seems to have been a Jew) never so much as entertained the least doubt of either our Lord's existence or his own after death; otherwise his request would have been absolutely unmeaning and absurd. A dying man that had looked upon death as a total extinction of being, would never have applied to another in the same circumstances, as he did to our Saviour, when on another cross by him, *Lord remember me when thou comest into thy kingdom.*

And, indeed, had the Jews doubted either of a future existence or retribution, it is probable they would have been both surprized and offended at those plain and faithful declarations concerning them, which our Lord frequently made in their hearing.

When he inculcated the necessity of regeneration, and taught some of the other doctrines of christianity which thwarted the prejudices of their Jewish education, they either acknowledged themselves incapable of comprehending them, or appeared disgusted at them †; but when he spake of their forefathers as yet in being, and forwarned them, as he often did, of a judgment to come, none of them, except the Sadduces, seemed either to doubt of the truth, or be astonished at it ‡. Nay, when our Lord had been urging that declaration made to Moses, *I am the God of Abraham, Isaac and Jacob*, as a proof of the future existence and resurrection of the saints, the Scribes immediately replied, as a testimony of their approbation of his doctrine, *thou hast well said* ||.

And so far were the Jews, in general, from being ignorant of a future state, that we find § one of their lawyers, or publick teachers of the law (in which the [νομικοι] lawyers were distinguished from the [γραμματεῖς] scribes whose chief business lay in writing it) came to enquire of our Lord, *what he should do to inherit eternal life.* And ** we read of a ruler likewise (one of their grand sanhedrim) that came to him with the same question, *Good master, what shall I do to inherit eternal life?*

No one, we imagine, who attends impartially to these and other similar passages, (relying on the authority of the New Testament) can think that the Jews were unacquainted with the doctrine of life, at the time of our Saviour. — We have other evidences to produce, from these sacred writings, of its having been believed and expected by them many years and ages before.

* Luke xxiii. 42. † See John iii. 4, 9. Matt. xiii. 57. xv. 12. ‡ Matt. xxv. 31, 41. Luke xiii. 24—30. — xvi. 22, 23. || Luke xx. 39. § Luke x. 25. ** Luke xviii. 18.

S E C T. V.

Our Lord * quotes the promise made to Moses in the bush (recorded Exod. iii. 6.) *I am the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob*, as an intimation of the continued existence and future resurrection of those his faithful servants. *As touching the resurrection of the dead* (says he) *have ye not read in the book of Moses, how in the bush GOD spake unto him saying, I am the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob? he is not the GOD of the dead, but the GOD of the living.*

The Sadduces were very properly referred to this testimony of the truth in the writings of Moses, as they paid a greater regard to them than to any of the books of the prophets. And their divine teacher plainly intended hereby to convince them, upon an authority they never disputed, that GOD would (nay could) not have called himself their GOD, if he had not intended them for, and indeed received them to, a better life, after their departure from this; recollecting, as he probably did, (and as we may, to remind us of the propriety and force of the argument) their circumstances in the present state, by which they were far from being distinguished as GOD's peculiar favourites. It appears from the history of these antient worthies, and even from their own declarations, particularly that of Jacob †, *few and evil have the days of the years of my life been*, that they were while here an afflicted people. — St. Paul probably refers to this passage in Exodus, when ‡ he speaks of Moses as well as the prophets discovering the resurrection of the dead. — And that this and other similar promises (to be considered hereafter) were effectual; or, in other words, that the Jews and Patriarchs lived and died in the expectation of a better life, we must believe, unless we reject the repeated and most express testimonies of the author of the epistle to the Hebrews ||. *These* (says he, referring to Abel, Enoch, Noah and Abraham, and the rest of the elders, as they are called ver. 2.) *These all died in faith*, even that faith which is (ver. 1.) *the substance of things hoped, the evidence of things not seen*: perfectly agreeable to which he adds, *not having received the promises*, even when they had enjoyed their all below; *but having seen* by that faith the blessings promised in *them afar off*, even beyond death and the grave, *and were persuaded of their truth, and cordially embraced and relied upon them*, and the veracity and faithfulness of him that had made them, *confessing that they were strangers and pilgrims upon the earth*, and neither had, nor ever expected to enjoy their best inheritance below. *And they that say such things as they have said living and dying, plainly declare, that they seek*

* Mark xii. 26, 27. † Gen. xlvii. 9. ‡ Acts xxvi. 22, 23. || Heb. xi. 13---16.

(πατρίδα) a country in the possession and gift of their heavenly father; an inheritance which he has promised to his dutiful children, who, while here, are considered as at a distance from home. *And indeed if they had been mindful of that from whence they came out, and their views and pursuits had been directed to nothing higher and better, they might have had opportunity to have returned; but now, when just finishing their course, they desire a better country, that is an heavenly (ἐπουρανίου:) wherefore God is not ashamed to be called their God, having provided for them a city answerable to those expectations, which he himself had taught and encouraged them to entertain.* “Whereas, says a judicious writer*, if he had done nothing
 “more for them than he did here upon earth, it would have been beneath his dignity to have professed himself their God; as the title
 “naturally imports something great and excellent, far beyond what these
 “patriarchs received, and indeed what any can possibly receive in this
 “mortal and transitory life.”

In ver 26. of this same chapter, it is likewise expressly asserted of Moses, that *he had respect unto the recompence of the reward:* which cannot refer to either the honours or riches of Egypt or of Canaan, as it is directly opposed to every thing that might be called great or good in the present state, and is mentioned as an evidence of his having lived by faith, and not by sight, ver. 24, 25. *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward.* The original word (ἀπέβλεπε) translated *had respect unto*, seems intended to intimate that he looked off from other things, that he might take a distinct view of this great and glorious object, and be thereby both enabled and disposed to pay a more constant regard to it.

Abraham is likewise said (ver. 10.) to have *looked for a city that has foundations, whose builder and maker is God.*

And it is mentioned to the honour of these antients, (ver. 35.) and as a most certain evidence of their belief and expectation of future glory, that *when tortured to compel them to make shipwreck of faith and a good conscience, they would not accept deliverance upon such terms, but were determined to endure the extremest agonies, and meet death in its most horrid forms with fidelity and courage, in the cause of God, that they might obtain a better resurrection to a better life.*

So far were the writers of the New Testament from imagining, that God's people under the Old were unacquainted with the doctrine and hope of a better life. We are next to examine the testimonies of their own scriptures.

C H A P. II.

S E C T. I.

WE shall beg leave, before we enter upon those books received into the canon of the Old Testament, to quote some few passages from the Book of Wisdom, and the second of Maccabees, which prove that the expectation of a future state prevailed among the Jews before the time of our Saviour; at least as far as we allow the authority of these writings; and it is by no means necessary to our present purpose, that they should have been inspired. Their credibility is sufficient, if they were wrote, as I apprehend is generally acknowledged, an hundred, if not more than an hundred and fifty years before the Messiah's appearance.

We shall first examine those in the book of Wisdom*; *The souls of the righteous are in the hand of God*: i. e. says a learned commentator† on the words, “In the state of separation, the souls of the righteous that are departed, shall, after death, find great refreshment and comfort of their labours; and being in God's keeping, enjoy a state of the greatest happiness and security.” “This state of the piously deceased (adds our author) the antient Jews, according to Grotius, called Paradise, or the garden of pleasure; where, though they enjoyed not the consummate happiness which they were in expectation of hereafter, yet even at present, and in their intermediate state, they had some foretaste and anticipation of their future happiness; but they held none to have this pleasing sense, but (the πνεύματα δικαίων τετελειωμένων) such as had their souls well purified before they departed from their bodies.” Their souls are said to be in God's hand, as a place of rest and safety far superior to any they enjoyed here, where, as it is added, no torment shall touch them: *In the sight of the unwise they seemed to die, and their departure is taken for misery, &c. but they are in peace: their hope is full of immortality*: they entertained that animating expectation under their trials here; and when possessed of the promised inheritance, their hope of immortality is fulfilled and compleated, as the last mentioned writer thinks the phrase may signify. — After which it is said (ver. 5.) that *having been a little chastised, they shall be greatly rewarded*: an expression similar to many which the reader will easily recollect in St. Paul's epistles. And ver. 7. *in the time of their visitation they shall shine*, may receive some illustration by comparing it with Dan. xii. 3. and Matt. xiii. 43. *they*

* Chap. iii. ver. 1---8.

† Arnald.

*that be wise shall shine as the brightness of the firmament. Then (at the end of the world, ver 39.) shall the righteous shine forth as the sun in the kingdom of their father. — ver. 8. they shall judge the nations, and have dominion over the people; and their Lord shall reign for ever: which seems as plainly to refer to the honours of the saints in and after the great day, as our Lord's promise to his disciples, Matt. xix. 28. when the son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel; as well as those words of St. Paul *, Do ye not know that the saints shall judge the world? know ye not that we shall judge angels?*

Chap. v. 1—16. seems likewise to refer to the same grand and awful solemnity; where it is said, *the righteous shall stand with great boldness before the face of such as have afflicted him; agreeable to St. John's phrases †, of the saints having confidence and boldness in the day of judgment: and the wicked, on the other hand, are represented as then upbraiding themselves, saying, concerning the righteous, this was he whom we had sometimes in derision; we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints, &c. We wearied ourselves in the way of wickedness and destruction, &c. and now what hath pride profited us? what good hath riches with our vaunting brought us? we are consumed in our wickedness, but the righteous live for ever more: their reward also is with the Lord, and the care of them is with the Most High; i. e. they are under his peculiar care: therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand.*

The chearful expectation of this future glory appeared in the seven brethren mentioned by the author of the second book of Maccabees ‡. One of them, when just expiring in severe torments inflicted upon him by the order of Antiochus, for refusing to eat swine's flesh, said to his tormentor, (ver. 9) *thou like a fury takest us out of this present life; but the king of the world shall raise us up, who have died for his law, unto everlasting life.*

Another of them (ver. 14.) said in the like circumstances, *It is good, being put to death by men, to look for hope from God to be raised up again by him; as for thee, thou shalt have no resurrection to life.*

And of their mother it is said (ver. 20.) that *when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope she had in the Lord: and said to them, doubtless the creator of the world will of his own mercy give you life and breath again, as you now regard not your own selves for his name's sake.*

* 1 Cor. vi. 2, 3.

† 1 Joh. ii. 28. iv. 17.

‡ 2 Maccab. chap. vii.

The seventh son said, ver. 38. *though the living Lord be angry with us a little while for our chastising and correction, yet shall he be at one again with his servants*; i. e. the time is coming, when he will shew himself their reconciled father and friend: thereupon, addressing himself to the tormenter, he said, *our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life; but thou, through the judgment of God, shalt receive just punishment of thy pride.*

And in chap. xii. of the same book, it is said of Judas, that *he was mindful of the resurrection, and perceived there was great favour laid up for those that die godly.*

We are next to examine those passages in the canonical books of the Old Testament that evince the truth of our position, viz. that a future state was known to the antient Jews and patriarchs.

And here we shall 1st, consider the facts recorded in the Old Testament history, which were adapted to give them the expectation of it; 2dly, examine the more express revelations of it from God to his church, by these inspired writers; and 3dly, attend to the traces they discover of their own belief of the truth.

S E C T. II.

We are first to recollect some of those facts recorded in the Old Testament, which might probably give the Jews some notion of a future state.

Among these we may mention the frequent appearances of angels, and that intimate converse with them, to which some of the saints were admitted; in reference to which the writer to the Hebrews * calls their revelation *the word spoken by angels*. These interviews with celestial spirits must necessarily convince those favourites of heaven who were indulged with them, and convince the people in general to whom they were related, of the existence of intelligent beings in another world. And the circumstance of their appearing, together with the consideration of the benevolent errands upon which they were generally sent, might encourage their hope of being admitted to the society of these pious and benevolent spirits, when released from the sins and sorrows of mortality.

The reader may recollect, in this view, the three men (as they are called) that came to Abraham with the tidings of Sarah's conception, and the overthrow of Sodom and Gomorrah †:

The two angels who were sent to warn Lot of that approaching desolation, that he and his family might escape from it ‡:

* Heb. ii. 2.

† Gen. xviii.

‡ Gen. xix.

The interposition of the angel of the Lord for the preservation of Isaac, just as his father Abraham was going to offer him up at the divine command * :

The vision of Jacob † in which we are told that *he saw a ladder reaching from earth to heaven, and the angels of God ascending and descending on it*; which, together with the declaration made to him by the Lord, whom he saw standing above it, *I am the Lord God of Abraham thy father, and the God of Isaac*, seems a designed intimation of their existence among those celestial spirits, as well as an encouragement of his hope of being e'er long admitted into that exalted and happy society, a communication having been graciously opened between earth and heaven. We find another instance of angels waiting upon this favourite of the Almighty, ‡ and are told || of his wrestling with an angel, upon his prevailing with whom his name was changed from Jacob to Israel.

The angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush, and said unto him, *I am the God of Abraham, the God of Isaac, and the God of Jacob*, sent him to Pharaoh to order that Israel should be released from slavery; § and he was expressly commanded to inform the elders of Israel of this appearance that had been made to him, as well as of the kind commission with which he was entrusted.

We read likewise ** of the angel of God attending the camp of the Israelites, to protect and accommodate them in their march, when they departed out of Egypt. — And an angel of the Lord was sent to caution them against the idolatries of the Heathens round about ††.

One of these celestial messengers was ordered to remind Balaam of his sin, and to humble him under it ‡‡.

The angel of the Lord appeared unto Gideon, to command and encourage him to lead forth the people of Israel against the Midianites, ||| and gave him some previous directions, as well as repeated the most animating assurances of success.

The same exalted and benevolent Being is said to have appeared likewise unto Manoah §§, promising that she should conceive and bare a son; gave particular directions relating to her diet during the time of her pregnancy; and descended again, at her request, to assist her in the management of her son when born.

An angel was sent to David to humble him for his sin in numbering the people, and appeared both to him and to Ornan †. We might likewise refer the reader to the visions of Ezekiel, Daniel and Zechariah, as concurring with the above, and other similar appearances to familiarize

* Gen. xxii. † Gen. xxviii. 12, 13. ‡ Gen. xxxii. 1---6. || ver. 24.
§ Exod. iii. 1---10. ** Exod. xiv. 19. †† Judg. ii. 1. ‡‡ Numb. xxii. 22---35.
|| Judg. chap. vi. and vii. §§ Judg. xiii. 3---18. † 1 Chron. xxi. 16, 20.
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to the Jews the idea of another state; and that a state with which the inhabitants of the present had some near connections, and to which they might from hence think it highly probable they should be received at death.

And, without such an expectation, it would be difficult to say how they (or we) could reconcile the permission of the murder of righteous Abel * with the reality and equity of a divine providence: or even

The death of Moses, in the circumstances in which he was taken away, without being permitted so much as to set his foot in the land of Canaan †. For unless the Israelites were persuaded that God had reserved for him, as his faithful servant, a better, even a heavenly country, they must have had the inconsolable grief to lament him, not only as finishing his course here, but likewise as actually blotted out of existence under the vindictive hand of the divine displeasure: a supposition absolutely inconsistent with those distinguishing marks of approbation and favour, with which the Almighty had attended him even from his very infancy.

We might here likewise mention the translation of Enoch ‡, which is recorded in those few emphatical words, *and Enoch walked with God and he was not, for God took him*: and that of Elijah, concerning which we are told || *that it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, &c. behold a chariot of fire appeared before him and Elisha, and parted them asunder, and Elijah went up by a whirlwind into heaven.*

These facts, and the manner in which they are related, would probably call the thoughts of God's people upwards to, and encourage their expectations of, a state of felicity and glory in the heavens. It is plain the historian believed Elijah was taken thither; and the whole narrative of the prophet's translation seems calculated to remind the Israelites, of the manner in which the whole human race would probably have been translated from earth to heaven, without tasting death; though sin had now exposed the generality of them to it in their way thither.

Nor must we forget to mention the revival of the widow of Zareptah's son, effected by this man of God §, and that of the son of the Shunammite by his pious successor Elisha †; as being repeated confirmations of the souls existence after death: the circumstance of the bereaved mother's seeking to the prophet to call her son back again to life, as well as his immediately applying himself to it, may surely convince the attentive and impartial, that both believed the existence of the spirit in a separate state; otherwise their expectation of a revival had been vain and groundless.

* Recorded Gen. iv. 4—8. † Deut. xxxiv. 4, 5. ‡ Gen. v. 24. || 2 Kings, ii. 1—11. § 1 Kings, xvii. 17—24. † 2 Kings, iv. 18—37.

We will only produce one fact more in the Old Testament history, which is that of Saul's application to the witch of Endor*. From the account of which, as it is there recorded, it appears, as likewise from the law against necromancy†, (not now to enter upon any other considerations relating to the passage) that there were those in the days of Saul, who pretended to converse with the spirits of the dead, and likewise to have some influence over them. From whence it necessarily follows, that they believed their existence in a separate state; and Saul, by his applying to this woman to bring him up Samuel after he had been dead some time, (see chap. xxv. 1.) seems never to have doubted in the least of his continued existence. It cannot with justice be said, in answer to this, that if the passage will prove any thing, it will prove too much, viz. the extraordinary power of these necromancers; for we urge it not so much as a proof of a future state, as that the belief and expectation of it generally prevailed among the Jews: And this, the necromancers art in general, as well as Saul's acquaintance with it, and confidence in it in this particular instance, must imply, if the facts themselves be acknowledged.

But from facts we proceed, in

S E C T. III.

To an examination of the more express discoveries of this doctrine, made by God to his antient people, in the writings of Moses and the prophets.

We propose first to quote some of those that speak only in general terms of a future state, without mentioning any thing of its nature or duration: such (for instance) as that declaration of Solomon‡, *the spirit of a man goeth upward, and the spirit of the beast goeth downward to the earth*; wherein the important difference between these two principles, is represented as consisting in their different states after death: the latter, being nothing more than the mere source of animal life, he speaks of as properly dying with the body; but the former, being made for immortality, ascends to its kindred spirits. Nearly similar to which is that other passage in the same book§, *the dust shall return to the earth as it was, but the spirit to God that gave it*, to hear from its great former and judge its last decisive sentence.

Moses seemed likewise to have been apprehensive of such a futurity, when he uttered that affectionate wish for his fellow-creatures, || *O that they were wise, that they understood this, that they would consider their latter end.*

* 1 Sam. xxviii. 7—15.

† Deut. xviii. 11.

‡ Eccl. iii. 21.

§ Ibid. xii. 7.

|| Deut. xxxii. 9.

We might, among these general intimations of a future state, have mentioned God's promise of sending the prophet Elijah, or Elias*, (the one being only the Hebrew, and the other the Greek name for the same person;) but that, with its context, may perhaps be more properly inserted among the warnings of future misery, which we propose next to mention. We shall endeavour to examine these, as well as the discoveries of a future happiness, resurrection and judgment, as far back towards the infancy of the world as they are to be met with in the writings of the Old Testament, quoting those passages first that were wrote nearest the time of our Saviour.—Agreeable to which, we are to begin with the threatening denounced upon the wicked by the prophet Malachi; † *Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.* For the illustration and proper application of which, we may compare several passages in the New Testament, particularly those words of John the Baptist‡, *he* (speaking of Christ) *will burn up the chaff with unquenchable fire*; and St. Paul says§, *that he shall come in flaming fire, to take vengeance on them that know not God, &c.* and the apostle Peter informs us||, *that the heavens and earth are reserved unto fire against the day of judgment and perdition of ungodly men.* *Behold,* says God** *in the passage referred to above, I will send you Elijah the prophet, before the coming of the great and terrible day of the Lord.* At which the prophet Daniel says††, *some that are in their graves shall awake to everlasting contempt.*

Isaiah‡‡ gives a most awful and striking description of the future abasement and misery of the proud and mighty king of Babylon; and that mixture of surprize and contempt with which the wretched inhabitants of the infernal prison should receive him, who had formerly boasted his unparalleled dignity and immortal honour: *hell from beneath is moved for thee at thy coming, it stirreth up the dead for thee, even all the chief ones of the earth, it hath raised up from their thrones all the kings of the nations; all they shall speak and say unto thee, art thou also become weak as we? art thou become like unto us?* Solomon assures us§§, *that the expectation of the wicked shall perish*; and again, in more express words to our purpose |||, *when a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth.* That awful hour shall convince him of the folly and presumption of expecting salvation and life in an evil way. And again†, *the man that wandereth out of the way of understanding, shall remain in the congregation of the*

* Mal. iv. 5. † Ibid. iv. 1. ‡ Matt. iii. 12. § 2 Theff. i. 8. || 2 Pet. iii. 7.
 ** Ibid. yer. 5—16. †† Dan. xii. 2. ‡‡ Isa. xiv. 9, 10. §§ Prov. x. 28. ||| Ibid.
 xi. 7. † Ibid. xxi. 16.

dead רפאים, i. e. of those wretched spirits, whose sins have brought upon them the just displeasure of a righteous God, *the second death*: for unless it refer to the state of the miserable, the threatening is equally fulfilled upon the wise and the unwise, him that feareth the Lord, and him that feareth him not; *it being appointed unto all men once to die*, and to continue (i. e. in their material part) under the power of death for a time. The same remark may likewise be applied to those words of the Psalmist*, *the wicked shall be turned into hell, and all the nations that forget God*: though I am well aware that (שואל) the word there used, often signifies no more than the grave.—The same royal prophet has likewise forewarned us†, *that upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup*. And if the righteous judge of the universe has determined to inflict such punishments upon every ungodly sinner, and will by no means clear or acquit the impenitent, as is declared again and again‡, those at least (of which there were many, see Pf. lxxiii. 3—12.) who suffered not for their sins here, were from such passages taught to expect their proper punishment hereafter. *A fire*, says the Almighty§, *is kindled in mine anger, and it shall burn into the lowest hell*.

Among the promises of future happiness to the saints, we may reckon that of the angel of the Lord unto Joshua, as the reward of his fidelity and obedience ||, *I will give thee places to walk among these that stand by*, a station of honour and happiness among these my heavenly courtiers; pointing to those of them which probably appeared around him on that important occasion.

The Lord said unto the holy prophet Daniel**, to support and encourage him when he had almost finished his services and sufferings in the church upon earth, *go thou thy way till the end be, for thou shalt rest and stand* (ἀναστήσῃς the Sept. translate it) *in thy lot at the end of the days*.

The Lord, it is said ††, *shall swallow up death in victory, and wipe away tears from off all faces*; which, compared with 1 Cor. xv. 54. and Rev. vii. 17. seems a promise of the redeemer's triumph over the churches last enemy, and of that rest which he should procure and prepare for his people.

The righteous, says God by this same prophet ‡‡, *perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken from the evil to come, he shall enter into peace; they shall rest in their beds each one walking in his uprightness*. The latter part of this sentence seems intended to prevent our understanding the phrase in the

* Pf. ix. 17. † Ibid. xi. 6. ‡ Exod. xxxiv. 7. Nahum i. 3. § Deut. xxxii. 22.
 || Zach. iii. 7. ** Dan. xii. 13. †† If. xxv. 8. ‡‡ Ibid. lvii. 1, 2.

former (and consequently all similar ones) as implying the utter destruction or annihilation of the saints. While their bodies are at rest in the grave, their souls are triumphing in uprightness, and waiting the morning of the resurrection, when God shall awake their slumbering dust, and raise them in their compleat persons to the regions of glory.

Nor can those words * receive their full accomplishment but in that state, in which God has promised that the sun shall be no more our light by day, *neither for brightness shall the moon give light unto us, but the Lord* (it is said) *shall be unto thee an everlasting light, and thy God thy glory; thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.*

Solomon tells us †, that whereas *the wicked is driven away in his wickedness, the righteous hath hope in his death.* And what hope can he entertain in his expiring moments (upon the least plausible interpretation) unless he believe and expect a state of happiness hereafter. To this, it is plain, Solomon referred, and he speaks of this as a hope common to the righteous.

And he reminds us again ‡, *that the way of life is above to the wise, that he may depart from hell beneath.* This he seeks as his supreme happiness to live above this world, to and for a better. And he is continually wishing and praying that he may be delivered from (what? not the grave, that he is no where encouraged to expect, but from) the state of the miserable after death.

Many are the afflictions of the righteous, but the Lord delivereth him out of them all, says the sweet psalmist of Israel §. Which is seldom if ever the case with any of them in the present state. No, as it is said in another psalm ||,

Light is sown for the righteous, and gladness for the upright in heart. Far from being at present possessed of their inheritance, it seems to them almost like the seed that lies buried in the ground; and as the husbandman waits for the precious fruit of the earth, and has long patience for it, so it is appointed that the saints should, while here, hope and quietly wait for the rich harvest of glory, and they shall e'er long reap if they faint not. Nor could the most high have fulfilled that antient promise to his people †, *I am the God of Abraham, the God of Isaac, and the God of Jacob,* unless he had provided something better for them than they enjoyed here. They had been long removed from earth when God repeated it to Moses; but he was their God still: which declaration must therefore

* Isa. lx. 19, 20. † Prov. x. 28. ‡ Ibid. xv. 24. § Ps. xxxiv. 19. || Ibid. xcvi. 11. † Exod. iii. 6.

be intended to intimate, that they were then happy in his protection and favour. Nay our Lord (as we have seen before) has taught us to insert this among the passages that teach the doctrine of the resurrection, from among the farther intimations of which we shall select the following :

The vision * of the prophet Daniel †, to whom the antient of days appeared sitting on his throne, and a fiery stream, says he, *issued, and came forth from before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened :* exactly agreeable to St. John's vision of the same event, Rev. xx. 12. *I saw the dead, small and great, stand before God, and the books were opened.*

This same prophet was likewise commissioned to declare, ‡ that *at that time Michael shall stand up, and there shall be a time of trouble, but every one of the people shall be delivered that is found written in the book ; and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt : and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.* And his own resurrection is promised || (as we have observed before) *that he may stand in his lot at the end of the days.*

We might likewise refer the reader to Ezekiel's vision § of the dry bones in the valley, unto which he was ordered to *prophecy*, or speak in the name of the Lord God, *saying, O ye dry bones, hear the word of the Lord ; behold I will cause breath to enter into you, and ye shall live :* and upon the prophet's delivering his message according to the word of the Lord, *they came together bone to its bone, and the sinews, and flesh, and skin came upon them ;* and upon his saying to the wind, by the divine command, *come from the four winds, O breath, and breathe upon these slain, that they may live : the breath came into them, and they lived, and stood upon their feet, an exceeding great army.* This, though intended more immediately as a figurative and prophetic description of the church's revival from its unhappy languor, is nevertheless expressed in such terms as might give the saints some chearful expectation of the day when God should reanimate their dust, and from their graves raise the most illustrious trophies of his triumph over their last enemy. — The same may likewise be said of that passage in the prophecies of Isaiah †, *thy dead shall live, together with my dead body shall they arise* (or even my dead body, in all its several mem-

* God made himself known to the prophets (says the learned L'Clerc) after several manners ; but it seems as if they might be reduced to these three ; they had visions by day or by night ; they heard voices ; or they were inwardly inspired. Five letters on inspiration.

† Dan. vii. 10. ‡ xii. 1—3. || ver. 13. § Ezek. xxxvii. 1---10. † Is. xxvi. 19.

bers shall arise) *awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead.*

The best and most glorious state of the church on earth shall be but an imperfect emblem of its beauty and bliss in the day of its universal triumph. When the dead, even the Lord's dead, shall be raised, and the whole body join in songs of gratitude and praise to him who has guarded their dust as his own, and raised it a spiritual, though sown a natural body.

And the apostle Paul has authorized us to apply those words * to this important event, in which the Lord has engaged *to ransom his saints from the power of the grave, and to redeem them from death, saying, O death, I will be thy plagues; O grave, I will be thy destruction; or (as some would read it) O death, where now are thy plagues, O grave, where is thy destruction? having himself quoted them (1 Cor. xv. 55.) when treating of it.*

And Solomon is thought to have referred to the general judgment in two or three passages in his book of Ecclesiastes; in that, for instance †, *I said in my heart, God shall judge the righteous and the wicked.* q. d. though mankind are not, while here, distinguished in their circumstances according to their true characters, but on the contrary we often see the wicked rioting in luxury and ease, while the saints, the excellent of the earth, are oppressed and afflicted; yet the time will come, when the judge of the whole earth shall make it appear, that he loveth righteousness, and that his soul hateth iniquity.

To the same purpose are those words ‡, *rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, &c. but know thou, that for all these things God will bring thee into judgment.* Wherein the licentious youth is plainly forewarned of a judgment to come; a day in which his conduct shall be strictly and impartially reviewed, and he himself judged and condemned for his carnal indulgences. And he is still more particular and explicit, at the close of that book || in assuring us, agreeable to St. Paul's account, Rom. ii. 16. *that God shall bring every work into judgment, and every secret thing, whether it be good, or whether it be evil.*

The Psalmist concurs in the same testimony §; *the Lord hath prepared his throne for judgment, and he shall judge the world in righteousness.*

Job seems to intimate his expectation of a general resurrection †, when he says, *man lieth down and riseth not, till the heavens be no more they shall not awake nor be raised out of their sleep.*

* Hof. xiii. 14.
† Job xiv. 12.

† Eccl. iii. 17.

‡ xi. 9.

|| xii. 14.

§ Ps. ix. 7, 8.

We are now to conclude this part of our subject with the quotation of those passages in the Old Testament, that declare the writer's own persuasion and hope of a future state.

S E C T. IV.

The traces of the belief of this doctrine are chiefly discoverable in the book of Psalms, out of which we shall only select the following passages.

* *My flesh shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption: thou wilt shew me the path of life; in thy presence is fulness of joy, at thy right hand there are pleasures for ever more.* St. Peter, it is true, applies the former part of these words to the Messiah; but seems to speak of them as words which, though originally delivered as the language of David's faith, might aptly be accommodated to him who should be the first fruits of them that sleep: yet the whole passage, and more especially the latter part of it, contains a description of the happiness of heaven, as that in the prospect of which every good man might rejoice and triumph.

And that this devout writer entertained the hope for himself, will farther appear from another expression of nearly the same import, in the very next Psalm †, *as for me, I will behold thy face in righteousness: I shall be satisfied when I awake in thy likeness.*

These words, when considered in their most natural meaning and connection, are plain and strong to our purpose: the Psalmist had been just praying to be delivered from those, not merely from their rage, but likewise from the contagion of their principles and practice, *who have their portion in this life.* (ver. 14.) Whatever he enjoyed upon earth, he could by no means be contented with it as his portion, his all: but delights himself in the prospect of a more refined, exalted and substantial bliss, when admitted to a pleasing contemplation, and sight of his heavenly father above; to behold him in righteousness, when delivered from the imperfections of mortality, and awakened from the slumbers of the grave. This he depends upon as an undoubted truth; and promises himself complete satisfaction when thus transformed into his image, and admitted into his immediate presence: and no wonder, when he could say, as he elsewhere does ‡ in a pious ejaculation, *with thee is the fountain of life, in thy light shall we see light.* The same superiority to this world, and every thing below the supream parent of being and bliss, is expressed in those words ||, *thou shalt guide me with thy council, and afterwards receive me*

* Ps. xvi. 9---11.

† Ps. xvii. 15.

‡ Ps. xxxvi. 9.

|| Ps. lxxiii. 24---27.

to glory. *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever.* — The genuine language this of a steady faith in God, both for time and eternity; as that God who, after having carried him safely through the difficulties and dangers of life, should make his soul his peculiar care, when dislodged from its tenement of clay: and be every thing to him for ever, which he could expect or desire from him, as his God and his portion.

To this felicity and glory did holy Jacob likewise aspire; and his soul seems to have rested and rejoiced in the expectation of it, when just departing from the body, ** I have waited, says he, and am waiting for thy salvation, O Lord:* which, considered both as the words of a dying man, and a saint, must surely be understood as having a respect to something beyond the bounds of mortality. With these we may likewise mention and compare David's surrender of his soul to the care of his gracious God, *† into thine hand I commit my spirit:* his anxiety concerning which would have been absolutely unnecessary, unless he had expected to exist hereafter, in a state where the divine favour and protection would be of infinite importance. See Luke xxiii. 46. where we are informed our Lord made use of the same words in his expiring moments: and those which are recorded among the last words of this royal prophet, are likewise expressive of the same joyful expectation; *although my house be not so with God, as I could fondly have wished, yet as he hath made with me an everlasting covenant, ordered in all things and sure, I will trust and rejoice in this as, now in the near prospect of life's awful period, all my salvation and all my desire,* while encouraging my hope of a felicity adequate to my most raised expectations and desires, *though he should see fit so far to disappoint me, as never to make my house to grow:* compare Isaiah lv. 3. where the blessings of the new covenant (among which life and immortality are most certainly included) are called the sure mercies of David.

We might likewise refer to Balaam's wish *‡, let me die the death of the righteous, and let my latter end be like his;* in which he seems to have in view both the safety and happiness of the soul in a future world, and that peace and joy which the hope of it (as he was well aware) could not fail to administer in a dying hour.

Nor must we forget to mention that well known and justly celebrated passage in Job ||, *Oh that my words were written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever: for I know that my redeemer liveth, and that he shall stand*

* Gen. xlix. 18.

† Ps. xxxi. 5. 2 Sam. xxiii. 5.

‡ Numb. xxiii. 10.

|| Job xix. 23---27.

at the latter day upon the earth ; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me : for the different interpretations of which, and the arguments by which they have been supported, we must refer the reader to bishop Patrick on the place, the bishop of London's discourse on prophecy, Dr. Grey on Job, the preface ; Dr. Warburton's divine legation of Moses ; and after him, the late examination of the bishop of London's sermons, by the author of the critical enquiry into the opinions and practice of the antient philosophers.

It must undoubtedly be acknowledged that the passage, upon the common, and what seems on the whole the most natural interpretation, is not without its difficulties. Nevertheless, the solemn manner in which the sentiment is introduced, and the strength and freedom with which it is expressed through the whole period, obliges us to acquiesce in that, viz. that Job herein meant to testify his hope and expectation of the resurrection of his body, at our Lord's second coming : at least till some arguments be advanced, in support of a different sense, less liable to exceptions than those which we have hitherto met with on the subject. — Several other passages have, I know, been thought to our purpose, which I have designedly omitted ; and some, perhaps pertinent and expressive, may have escaped me in the present enquiry ; but if these should prove satisfactory to the impartial reader, it is sufficient : and without enumerating any more, we shall proceed to examine the objections which have been urged against the supposition which we have endeavoured to support by them.

C H A P. III.

S E C T. I.

The objections against supposing the antient Jews and patriarchs acquainted with a future life, stated and examined.

THE sentiment we are espousing has, I know, been sneer'd at as *old, orthodox* and *common*.—We have no objection against acknowledging its antiquity.—Nor should we ever have imagined that the circumstance of its having been received in the Christian church several ages ago; so long since, for instance, as the time of Christ and his apostles, should render it less acceptable to any of his followers. As to the popularity (if that is all that is intended by what is called the orthodoxy) of this or any other tenet, we most readily acknowledge that that cannot be, with any sensible man, the only or best reason for embracing it. Though I confess, on the other hand, that it is by no means with me, though it may with some who are extravagantly fond of singularity and novelties, a sufficient motive for rejecting it. We will therefore proceed to the examination of some rather weightier objections to our hypothesis, than merely its antiquity, or general acceptation, before we discard it as absurd and incredible.

It has been urged that “ This doctrine of a future state was evidently “ unfit for that antient people:” Though I cannot forbear recollecting that the writer who has pressed us with this difficulty, says in another part of his treatise, “ That it is not for beings of our limited capacities to dictate “ to God in what measure or proportion he should have revealed his will to “ them.” Why then this positive assertion of the absolute impropriety of the thing here? his reasons are “ because it would have taught them, “ that their religion was only a meagre element or shadowy type of a more “ perfect and excellent institution; and that between the letter of the law, “ and the spirit of the Gospel there was an irreconcilable difference: all “ this attended with the knowledge that the Gentiles were to be admitted “ by a new and better covenant into the number of God's people, on the “ same footing with themselves, without going through the purgatory of “ the law, would have so inflamed their prejudices against it, as to make “ their intermediate subjection to it a thing impossible.” A part of this objection seems to say, in other words, that the discovery of this doctrine in the Jewish system would have prejudiced them against it; because it had not discovered it at all. It is not easy to imagine how they could possibly be prejudiced

judiced against their religion as a mere shadowy type of a more perfect institution, if they were entirely unacquainted with that part of the divine plan which related to future revelations. — If theirs discovered it at all, it would no longer appear to them a meagre element irreconcilable with the Gospel. And to suppose their prejudices thus inflamed against their law, as an intolerable purgatory, merely because they expected that the gracious parent of the universe would some time or other extend his plan and reveal the great doctrines of life more clearly to the world, is only supposing them necessarily incapable of discerning the wisdom, and submitting to the authority of their divine legislator and sovereign ; ungrateful for those sacred privileges and kind interpositions of providence, connected with a conformity to their law, by which they were distinguished from among all the nations of the world, as God's peculiar favorites ; and at the same time bloated with a malignant envy at the prospect of others being somewhat wiser and happier than themselves. Upon this principle every Christian likewise might be uneasy and discontented who expects a season of greater purity, spirituality and peace in the Church, before the general conflagration ; the spirits of the just, made perfect, may complain because they are not angels, and even the first archangel himself because he is not as God.

But the Jewish (we are told) could not “ have been an imperfect or preparatory dispensation, if we suppose it to have contained the discoveries of a future state ; as the Jews would then have enjoyed advantages equal if not superior to Christians, and in fact have been under the Law and the Gospel at the same time ”

This objection seems merely to have been urged against supposing the doctrine of immortality the grand sanction of their law, and promised to them in it as clearly as well as upon the same terms in the Old Testament as it is to us in the New. For to say that they must have been under a perfect, rather than a preparatory dispensation, if they knew any thing at all of a future state, is like saying that a school boy must be master of a language as soon as he has learnt his grammar ; and that the first principles of a science are not the proper introductions and preparative to a more accurate and extensive acquaintance with it.

The benevolent father of our world seems evidently to have intended those of its inhabitants who fear him, and trust in his mercy, for another and a better : but like a wise and good instructor and guardian, he lets in the discoveries of it gradually as they are able to bear. — The first intimations of it he gave to the patriarchs ; these were handed down to the Jews, and accompanied with others of a nature that best suited their day and the genius of their dispensation ; and then in these last times he sends us the full and final revelation of the truth, by Christ and his apostles : perfectly agreeable to this is that declaration of saint Paul (Gal. iii. 24) the law is our school-master :

master to bring us to Christ, or to prepare the world for the clearer revelations of Christianity.

We are pressed with an objection to this part of our scheme from another quarter. "The Jews, it is said, were either taught to consider the law as a perfect religion, and consequently a whole and entire dispensation, or as only the introduction to one more excellent upon the former, supposing they could have had no revelation of a future state, as the law contains no promises nor threatnings but what were temporal." But tho' the Levitical law, properly so called, contained neither any promises nor threatnings but what were temporal, it would not necessarily follow from thence that the Jews could have no knowledge of futurity, at least till it be proved that they could not attain it from any other quarter. "But," adds this objector, "if they looked upon it as only the introduction to one more excellent, and had the idea of another system, then the calling of the Gentiles could be in no sense a mystery in direct contradiction to saint Paul." The passages in St Paul's epistles here referr'd to will be considered hereafter: in the mean time we must take the liberty of observing that the same writer who warns us of the difficulty, has kindly, and that within a page or two, furnished us with somewhat at least towards a solution; particularly, when he says that the "only circumstance in the calling of the Gentiles which was mysterious, was, the spiritual nature and genius of the new covenant, into which they were to be admitted:" which, we must beg leave to add, it is very certain the Jews might not be able to comprehend, though they had some notion of a future existence, unless we suppose them necessarily incapable of understanding any part of the divine œconomy, without taking in the whole plan. Every one who has read the histories of the evangelists must have seen what mistaken apprehensions the Jews in general had entertained of the Messiah's kingdom; and yet, that they expected his appearing as a prince and a saviour, is as evident as that he has appeared at all.

But the ingenious gentleman referr'd to above, has intimated that it would be more for the credit "of the Jewish revelation, to suppose that it said nothing of a future state when it did not want it, than that it said nothing to the purpose when it did, or nothing but what was absolutely ineffectual and utterly unintelligible." — With regard to which I would take the liberty of proposing the following enquiries. 1st. How much more have we supposed it wanted than we have acknowledged it to have said? we have presumed at least that it has revealed as much as the nature of a preparatory dispensation required, and consequently as much as was to its purpose or the purpose of God in it and by it; if not rather more than was to the purpose of our author. 2d. Whether some authority should not have been produced in order to convince us of the foundation of this assertion, that it has
said

said nothing to the purpose, and nothing effectual. 3d. How it comes to pass that, if what it has said is utterly unintelligible, this gentleman should see, as he elsewhere acknowledges, the hopes of the Gospel contained in its types and figures: or if he will pardon the liberty of supposing him for a moment incapable of discerning them there, he may enquire 4th. Whether it were consistent with the modesty and self-diffidence to which he elsewhere pretends, thus to pronounce any passages of divine revelation, *nothing to the purpose absolutely ineffectual and unintelligible*, merely because he could not comprehend them. — To proceed to another objection to our scheme, it has, I know, been imagined and asserted that it divests “Christianity of its distinguishing glory, and degrades it into a mere republication of the religion of Moses.” — In answer to which let it be observed, 1st. That the former dispensation, by which I mean not so much that ritual which distinguished the Jews as a separate people, but that covenant which both Jews and patriarchs were under, as part of the human race undoubtedly had, and, if acknowledged of divine original, ought to be esteemed as having its degree of glory. 2d. This objection seems to take it for granted that Christianity has claimed the first publication, and claimed it as its distinguishing glory, neither of which have been yet proved to our satisfaction. 3d. Query, whether this is not, the latter part of it at least, an objection chiefly, if not solely, against supposing the doctrine of life and immortality to have been first taught by Moses, and interwoven with the very constitution of his law, which we have never asserted, and shall leave those to prove who have. 4th. Query, whether the difficulty is not entirely removed by supposing (as we hope we consistently may) that the gospel of Christ, or the Christian revelations, gives us far greater advantages for attaining both to the knowledge and enjoyment of future happiness, than the world was ever favoured with before. The promises of a future life are undoubtedly more numerous, as well as more clear and explicit in the New Testament, than in the Old. This glorious revelation speaks more expressly of the nature and duration of the states both of the righteous and the wicked, before and after the resurrection of the body. These sacred writings encourage our hope of the heavenly inheritance, upon our repentance towards God, and faith in the Lord Jesus Christ, through his past services and sufferings upon earth, and his continued intercession and government at the right hand of the majesty of the Most High, and promise to every humble and obedient follower of Jesus the influences of the spirit to help his infirmities, and to make him meet to be a partaker of that inheritance of the saints in light. — And if these be acknowledged, as most of them undoubtedly are, the peculiar discoveries of the Gospel, I hope we shall not seem to be divesting it of its distinguishing glory, and degrading it to a mere republication of the religion of Moses, in attempting to make it appear that he, and the people committed

to

to his care, had some knowledge of a future state, before the time of our Lord and his apostles.

Indeed it is queried farther “ Whether the extraordinary providences
 “ recorded in the Old Testament can be supported against the objections of
 “ unbelievers, on the principles of the common system, The law and
 “ Gospel (we are told) were both established by miracles. But God was
 “ perpetually interfering and manifesting himself in a continued series of
 “ signs and wonders under the Law, in order to preserve and enforce it;
 “ whereas the Gospel was soon left to subsist by ordinary means; but these
 “ extraordinary divine interpositions would have been as necessary to sup-
 “ port the one as the other, if the Jewish religion had been established on
 “ the same doctrine of a future state.”

If by the Jewish religion be meant the body of the Jewish laws, by which they were distinguished and separated as a peculiar people from the Gentiles, we have said again and again, that we never supposed it to have been established upon this doctrine; and indeed, on the contrary, have asserted, that the good things which their law (properly so called) promised to the obedient, and the evils it threatened upon the disobedient, were of a temporal nature: and these supernatural interpositions, either for or against them, were, as the learned bishop of London has very justly observed, but as so many acts of government in their state as a theocracy, suitable to the character of Jehovah as the king of Israel. But it is plain that as men, each was under another and more spiritual covenant, with the blessings of which the laws of their church and country had not the least connection. The gentlemen in the opposite scheme, are perpetually confounding the moral with, what may not improperly be called, the civil and ecclesiastical government of the Jews. It is with the former that we suppose the intimations of futurity connected; though with regard to the latter, if the argument before us will prove any thing, it will prove too much, even for the purpose of those gentlemen who have advanced it. It is plain that many very signal miracles were wrought by the first founders of Christianity; insomuch that if even a train of miracles are a proof that the dispensation which they were intended to establish wanted the sanction of a future state, we must conclude that the Gospel was destitute of it as well as the Law. If it be replied, that miracles were not continued so long under this as under the former dispensation; all that can fairly be inferred from thence is (not now to enter upon the controversy concerning the time of their continuance in the Christian church) that the discoveries of this doctrine are more clear and full in the Christian, than they were in the Mosaic revelation, which is no more than we have frequently acknowledged.

But it has been thought by some, that had the antient Jews and patriarchs been acquainted with this doctrine, we should find them mentioning it
 more

more frequently in their writings; and having recourse to it as their grand support under every trial. But the difficulty will appear less considerable if we attend impartially to the following remarks: 1. We have already attempted to prove that the traces of this hope are discoverable in several parts of the Old Testament, though, 2. The history of many of the most excellent saints, especially in the first ages of the world, is very short, and we have nothing at all preserved of their writings. And with regard to others, 3. We have never supposed it to have been so explicitly or frequently discovered to them as to enable them to speak of it in as absolute and expressive terms as those may do who are favoured with, what we may call, the noon-day light of the Christian revelation. I know of only one objection more of this kind against our supposition, and that is, that it gives the unbeliever an opportunity of upbraiding us with our folly and prevarication in setting aside the authority of one half of the bible to establish the other; or that it is, in other words, teaching the libertine to prove, on the authority of the New Testament, that God did not do what he should and ought to have done in the Old: i. e. for so we must understand it, taking it for granted, that we have attempted to prescribe to the all-wise governor of the universe; and that it has been unanswerably demonstrated from the New Testament, that God has not made such discoveries in the Old as we suppose he ought to have made in it. — We will beg leave to postpone any farther answer to this objection till we have more particularly examined the evidences of the charge, and then shall refer it to the impartial and judicious enquirer, whether it may not be as fairly retorted.

S E C T. II.

Among the particular texts that have been cited to prove that the Jews were entirely unacquainted with a future state before our Saviour's appearing, those words are always mentioned in 2 Tim. i. 9, 10. *The purpose and grace of God which was given us in Christ Jesus before the world began, is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.*

The word *φανερωθεῖσαν* a late writer has informed us, is applied to the opening or unfolding of a mystery, or a thing absolutely unknown before.

But it will not perhaps be allowed that a mystery, in the language of the New Testament, necessarily signifies something that was absolutely unknown before, or that the Greek word *φανερω* always pre-supposes such a state of total ignorance. St. John 1 Ep. iii. ch. 2 ver. expressly says *καὶ ἐπεὶ ἐφανερώθη, ἵτις οὐκ ἔστιν ἔτι φανερόν*, *it is not even yet made manifest what we shall be.* And are we from hence to infer (as upon this explanation of the term we should)

that the future happiness of the saints is still absolutely unknown? Compare also John xvii. 6. 2 Cor. iv. 10, 11. ver. 11. Col. iii. 4. 1 John iv. 9.

Those words in Rom. xvi. 25, 26. quoted as an illustration of the remark, seem by no means to refer to the state of the Jewish, but to that of the Gentile world, before he appeared who was promised as a light to lighten the Gentiles, Is. xlii. 6, and xlix. 6. — *The mystery, says the apostle, which was kept secret since the world began, is now, agreeable to the prophecies, made manifest; to whom? to all the nations* (τὰ ἔθνη, the Gentiles who had been before unacquainted with it) *according to the commandment of the everlasting God, who hath sent me as his minister more immediately to them; comp. Eph. iii. 8, 9.*

And so Col. i. 26. *The mystery which hath been hid from ages and from generations, but now is made manifest to his saints, even among the Gentiles, to whom God would make known what is the riches of the glory of this mystery; which, says he, addressing himself to them as the apostle of the circumcision, is Christ in you the hope of glory.* — This gentleman might have spared himself and his readers the trouble of referring to 1 Pet. i. 20. *Christ was ordained before the foundation of the world, but was manifest in these last times; as few, I imagine, have asserted that our Lord made a personal appearance in the flesh, before that ever memorable æra to which St. Peter refers.*

Another text cited by this same writer is Heb. ix. 8. *The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing.*

But this is no more than a similar phrase to that of St. John above cited; nor will it prove that the τὸν τῶν ἁγίων ὁδόν (whatever we are to understand by the phrase) was absolutely unknown to the Jews, any more than that will, that the τὸ ἐσόμεθα, the future state, is now absolutely unknown to Christians, supposing the Jews to have been intended in it: though by the way, the words themselves are misrepresented, and the plain sense of the passage mistaken by those who have translated ἐν τῇ πρώτῃ σκηνῇ ἐχούσης ἑασιν (if it can be called a translation) *under the law*: the author intending hereby to refer not so much to the state of those who were under the law, i. e. the Jews, as to the Gentiles, who were, by the peculiar institutions of that ritual, excluded from many of the most valuable privileges of God's people; particularly (τὴν τῶν ἁγίων ὁδόν) that near access to him in his sanctuary with which they were indulged, till the coming of Christ, who has opened the place of his holiness equally to Jew and Gentile, and admitted both to the same privileges in his church. See Eph. ii. 18.

The word seems plainly here as in Tit. i. 2, 3, to be made use of in a limited sense.

Heb.

Heb. ii. 3. has likewise been quoted, "*How shall we escape if we neglect so great salvation, which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him; GOD also bearing them witness with signs and wonders, and with divers miracles and gifts of the Holy Ghost.*" "How could this great salvation be said to be spoken first by our Lord, says a late writer, if it had been revealed before?" One would imagine, from such an exposition and application of this passage, that we were to infer from hence, that no intimations were ever given of this salvation before our Lord published it in his personal ministry, were not the position grossly inconsistent with several other parts of his treatise, particularly where he acknowledges (with the author of the divine legation of Moses) that the doctrine was communicated to some select persons, and that the Jewish religion did ritually contain the hope of the gospel.——Strange indeed, that one who could make these and other similar concessions, and was at all capable of reading the prophetic declarations of the Old Testament, should have asserted, as this gentleman has done in so many words upon this passage in Hebrews, that the publication here ascribed to Christ must have been the first and original publication, and not merely the illustrating or giving new splendor to a doctrine: especially as no other reason is urged to prove that this must be its signification than this, that the bringing to light and the making manifest, are phrases equivalent to this of beginning first to teach: be it so; and let us, as we surely may, say on the other hand, that this first beginning to teach is a phrase equivalent to that of making manifest, and then refer our writer back to those texts cited above (especially 1 John iii. 2.) where *φανερῶω* occurs, and the authority, it is presumed, will not be absolutely decisive. The term *φωτίζω*, to bring to light, will be examined hereafter.——But we need not have given our reader the trouble of these remarks upon this passage; for if we examine the words impartially, it will appear that (*αρχῇ*) *first*, refers, not to the dispensation, or state of the church before Christ, but to the priority of his message to that of the apostles; he first asserted the divine original, and saving ends of his mission, and they afterwards confirmed what he spoke, both by their repeated testimonies as eye and ear witnesses, and by the miracles they wrote under the supernatural agency of his spirit.

Our ingenious writer seems to lay a considerable stress upon those words in Matt. iv. 16. Luke i. 78, 79. where the people are represented as sitting in darkness, and in the region of the shadow of death; and our Saviour is particularly welcomed as *the day spring from on high appearing to give them light, and to guide their feet into the way of life.* "These expressions, it has been said, evidently imply a total absence and want of light, or a perfect and entire ignorance of the doctrine by which the people thus

“circumstanced were to be enlightened; because it is impossible to express the most absolute and entire ignorance in more significant and emphatic terms.” — We allow the expressions to be strongly figurative, but apprehend that neither of these in the evangelists, nor that in Acts xxvi. 22, 23. when attentively examined, will answer the purpose for which they are produced, viz. to prove that the Jews were totally ignorant of a future state. — Those words in St. Matthew’s gospel evidently refer to the former state of the Gentiles, and the great advantages which they should receive from our Redeemer’s appearing. — For it is said that *he visited Galilee of the Gentiles* (which it is thought was the same with that mentioned 1 Kings ix. 11, 12. where a tract of land being given by Solomon to Hiram, might occasion its being peopled with foreigners, partly from Arabia, and partly from Egypt and Greece) *so this people which formerly sat in darkness, now saw a great light, and to them which sat in the region of the shadow of death light sprang up.* — In St. Luke’s gospel, Zecharias says, the day-spring from on high hath visited us to give light to them (*not us*) that sat in darkness; i. e. the Gentiles, and to guide our feet into the way of peace; who, though speculatively acquainted with the doctrine of life, were practically wandering from it, and chusing the paths of destruction. — The text in Acts is part of the apostle Paul’s defence before Agrippa, where he says, *having obtained help of God, I continue unto this day witnessing both to small and great none other things than the prophets and Moses did say should come,* (it’s pity that verse was so unluckily overlooked by the way) viz. *that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people* (i. e. says our expositor, to the Jews) *and to the Gentiles.* But why must we understand by the people, the Jews? not merely, I should presume, because of the intermediate καὶ and (as it is translated.)

A short acquaintance with the Greek language in general, or that of the New Testament in particular, may be sufficient to convince us, that that particle very frequently signifies (*even*) and several passages might easily be produced where it is evidently used in that sense. — It may perhaps be sufficient, if we only refer to Jam. i. 27. pure and undefiled religion, *παρα τῷ θεῷ καὶ πατρί*, before God even the father. In 1 Thess. iii. 13. a similar passage is so translated. And I am the rather inclined to think it was used in that sense here, as, after the same phraseology in verse 17, the apostle declares that he was sent to these Gentiles to open their eyes, and to turn them from darkness to light. Though we are by no means unwilling to acknowledge the state of the Jews, as well as that of the Gentiles, a state of darkness, when compared with the fuller and brighter discoveries of the gospel. — It is in this comparative view that they are so spoken of in those words of Zecharias recorded in St. Luke’s gospel;

gospel; and the propriety of these representations will farther appear, from considering the moral characters both of Jews and Gentiles at, and long before the time of our Saviour's mission.

But we must return to that declaration in St. Paul's epistle to Timothy, where the apostle informs us, that "*Jesus Christ has abolished death, and brought life and immortality to light through the gospel.*" The word *φωτισα*, we are told, when applied to the doctrine of life and immortality, will force us to conclude, if we have any regard to the integrity and uniformity of the metaphor, that this doctrine had till then been absolutely unknown.

Our author would have obliged us if he had produced some more rational arguments for our supposing this metaphor to have implied such a state of absolute and total darkness, than *musts*, *needs must*, *forces*, &c. I am mistaken if even so much as one passage is quoted in which it must necessarily pre-suppose it, (see on the contrary Rev. xviii. 1.) or any reasons urged, unless taken from what he calls the uniformity of the metaphor: and it is not easy to say why that may not be as effectually, and as beautifully preserved, if we understand the word here in the sense of his lordship of London, as signifying the enlightening and illustrating this doctrine of life and immortality, which had been in some degree, though not perfectly revealed before: nay, it seems to be most exactly agreeable to the design of this allusion, as well as the other representations of Christ as a sun, and the light of the world, to suppose the dawn of the morning before the full and strong day-light.

Though allowing the phrase its (or as we should rather perhaps have said, our critic's) full meaning in the passage before us, it may be queried whether, upon a nearer examination, we shall not find that the inspired writer, if he referred at all to the past state of any people, had the Gentiles, rather than the Jews, in his thoughts there, as well as in the other texts which have been quoted from him: though he seems to have intended herein to represent them, not so much without the knowledge, as without any good hope of eternal life. — *Christ* (says the apostle) *hath abolished death, and brought life and immortality to light through the gospel, whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles*: and a circumstance that makes this supposition appear the more probable is, that these words refer (as our opponents have acknowledged) to that representation of Christ as *a light*, which is generally, if not always, applied to the happy influences of his appearing in and upon the Gentiles. See Luke iii. 32. Acts xiii. 46—49. And to this part of his office, the enlightening of these nations, our Lord seems more immediately to refer, when he speaks of himself as (in John viii. 12.) *the light of the world*, in opposition to the contracted and selfish prejudices of the Jews,

Jews, who expected that the blessings of Messiah's kingdom should be confined to the seed of Abraham. To remove which, his fore-runner, who well understood the design of his mission, likewise testifies that he was the true light that should lighten every man. John i. 9. τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον, &c.

Another argument is drawn from the terms mystery and hidden mystery, which St Paul so frequently makes use of, when speaking of the Gospel.— And Tit. i. 1. is urged as proving the Gospel, and the promise of eternal life, only two different expressions for the same thing. Wherefore as the former is frequently called a *mystery*, and *the hidden wisdom which God purposed in himself*. 1 Cor. ii. 7. ix. 1. Col. i. 26. it must, we are told, necessarily be concluded that this doctrine of eternal life was a mystery.

That the Gospel in general, and this doctrine of the Gospel in particular, was in some sense a mystery, is readily granted, but not in that suggested above, viz. a thing absolutely and entirely unknown. But to be more particular, with regard to what is here asserted I would observe, 1st. That some of those passages refer more immediately to the calling of the Gentiles, many things relating to which, as we have before acknowledged, were mysterious to the Jews. 2d. The gospel, containing the hope of eternal life, might be called a mystery, as its doctrines were so little known in the world, and the foundation of that hope, so imperfectly discovered to it.— The Gentiles, who were by far the greater part of the world, and whose state therefore might not improperly be spoken of, as the state of the world in general, were many of them almost strangers to it. And as to the Jews, we suppose them to have been but imperfectly acquainted with it. The hints suggested to them, are called indeed nothing more than faint outlines, but surely they must even from them know something more of this important truth, than if they had never had any intimations of it at all. For it seems highly probable, that they were intended (not as some have imagined to secrete the doctrine, for that end would have been as well, and indeed more effectually answered by saying nothing concerning it, but) to give them some conceptions of it; or otherwise, as far as our views of things can extend, they would have been, to them at least, entirely useless.— If we suppose it to have been a part of the divine plan, to let in the knowledge of life and immortality gradually upon the world, we can think of nothing more happily adapted to answer the end than types and prophecies.— Which may be consider'd, as we just hinted above, as the twilight of the morning. And every one that allows a real difference, not only between midnight and high noon, but likewise between the glimmering dawn of approaching day, and the full shining of the meridian sun, must likewise acknowledge that the total ignorance, the distant intimations, and the clear discoveries of a fact or doctrine, may be easily distinguished: though it has indeed been suggested,

suggested, that if we allow that the Jews could penetrate so far through the carnal veil of their types and figures, as to discern the spiritual doctrine of a future state, they could have no doubts and uncertainties; but must have seen the whole substance of the gospel; which is, in effect, repeating the incredible position that they could know nothing of any part of the scheme, unless they perfectly understood the whole. — May we not naturally ask here, were our Lord's first disciples thoroughly instructed in all the doctrines of the gospel under their divine master? We are told, * *that they understood not the things of which he spake unto them*: and when he had been foretelling his sufferings, death and resurrection, the historian tells us, † *that they understood none of these things; the saying was hid from them, &c.* and again it is said, ‡ *that as yet they knew not the scriptures, that he must rise again from the dead*: which was indeed most remarkably verified in one of them (Cleopas) when, with an air of dejection and despondency, he said to his unknown Lord, on the morning of his resurrection ||, *we trusted that this Jesus of Nazareth, who has been condemned to death and crucified, had been he which should have redeemed Israel.* Yea, this their imperfect acquaintance with the gospel scheme appeared in several facts recorded of them, not only before the descent of the holy spirit on the day of Pentecost, but likewise in the conduct of some of the apostles themselves after that important event. Witness the dispute (for instance) between Paul and Barnabas, related in the 15th chapter of Acts; and that between Peter and Paul, of which the latter informs us in the 2d chapter of his epistle to the Galatians: and are we from hence to infer that they knew nothing of the gospel? the very supposition is shocking. We may add farther life and immortality are now brought to light by the gospel, and yet can we imagine that we are, or indeed are at present capable of being, exactly and perfectly informed of the invisible world? or that we know as much of the employments or modes of existence of the heavenly inhabitants as the angels themselves? — Still we must acknowledge with St. John, Ep. iii. 2. *it doth not yet appear what we shall be*; and with the apostle Paul, 1 Cor. xiii. 9, 12. *that we know but in part, and only see through a glass darkly: but when that which is perfect is come, then that which is in part shall be done away, and we shall see face to face, and know even as we are known.*

We will now proceed to examine the other texts which have been produced in support of (what its advocates seem fond of calling) the new and uncommon system.

Rom. iii. 21. *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.* — “How could St. Paul,

* John x. 6. † Luke xviii. 34. ‡ John xx. 9. || Luke xxiv. 21.

says the gentleman I have so often referred to, "affure us the righteousness of God, without the law, was now only manifested and brought to light, "if it had been revealed both before and under the law?" In answer to which I must beg leave to say, that I can find no such assertion either in the original, or the translation of the passage in my Testament. — *ὅν δὲ χάρις νόμου δικαιοσύνη Θεοῦ πεφανέρωται* is the Greek, and it is translated in our version as above: the word (*only*) is an addition of our author's, which he seems to be apprehensive the apostle should and would have inserted, if he had thought as he does of the former dispensation. This misrepresentation of the passage has superceded the necessity of a solution or reply, especially till we are informed what we are to understand by the phrase *the righteousness of God*, and how far the apostle's farther declaration concerning it, *as being witnessed by the law and the prophets*, is contradictory to our supposition.

2 Cor. iii. 6, 7, 8, 9, 10, 11, 12, 13. *who also hath made us ministers of the New Testament, not of the letter but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory: for even that which was made glorious had no glory in this respect, by reason of the glory that excelleth; for if that which is done away was glorious, much more that which remaineth is glorious; seeing then we have such hope, we use great plainness of speech; and not as Moses, who put a veil over his face that the children of Israel could not look steadfastly, to the end of that which is abolished.*

"The ministers of the law (it has been said upon this passage) here
 "represented as ministers of condemnation and the letter, might have been
 "called the ministers of righteousness and the spirit as well as the apostles,
 "if they had preached up the doctrine of redemption and a future state;
 "but it is plain, from this representation, that the commission of Moses and
 "the prophets was limited to the bare letter, or temporal sanctions of the
 "law; for had their types and figures been understood by them, the tem-
 "poral blessings promised by the letter of the law would have been con-
 "sidered as so many earnest and pledges of such as were spiritual and
 "future; and then the old covenant would have been essentially the same
 "with the new, as appointed to inculcate and convey the main substance,
 "and the most important articles of the gospel."

We are far from asserting that the law, properly so called, taught the doctrine of a future state. Undoubtedly the apostle Paul here, and in many other places, asserts and proves, with a masterly strength and propriety of argument,

argument, the superiority of the gospel to the law, and consequently of gospel ministers to the ministers of the law. The law he here calls *the letter that killeth* in comparison of *the gospel*, (of which he and his apostolic brethren were the prime ministers) *the spirit that giveth life*; the one a *ministration of death and condemnation*, when set in competition with the other so eminently *the ministration of righteousness*: the former, he says, *is done away*, (from whence it is evident, by the way, that he meant the ritual law of Moses, and neither his moral precepts nor the writings of the prophets) *the latter remaineth*, though he acknowledges that the old dispensation had its glory, and Moses, the minister of it, his; but it was obscurer, and of another and, on the whole, inferior kind to that of the gospel and its ministers. His face shone, as our apostle reminds us, (v. 7, 13.) with a visible lustre, when he came down from the mount where he had been honoured with his Lord's presence and converse. See Exod. xxxiv. 29,—33. in so much that, as indeed that passage in his history informs us, he was obliged, in repeated instances, to cover it with a veil, because the people were otherwise afraid to come near him. Which veil the apostle might probably consider as an emblem of the comparative obscurity, with which many things in their ritual were attended; and particularly the intimations of its abolition, whence it is that he says (v. 13.) Moses put on this veil, that they should not look to the end thereof. Though after all he traces up their imperfect acquaintance with the spiritual nature, and preparatory design of their system, rather to the blindness of their minds than any deficiency in point of Revelation. *Their minds*, says he, (v. 14, 15.) *were blinded; for until this day* (notwithstanding the additional discoveries of Christianity) *the same veil remaineth upon their hearts*, so that the types and figures of their law are perverted into an occasion of evil, through their obstinate adherence to the latter of them (comp. Rom. vii. 10,—14.) without any such design in either their divine or human legislator*. Though the Jews might surely be capable of considering their good things as so many earnest and pledges of spiritual and future blessings, to be more clearly revealed hereafter, and yet be under a dispensation less perfect than that of the gospel, and even introductory to it. The apostles did undoubtedly speak of the great doctrines of life with more perspicuity and freedom than any of the preceeding teachers in the church had done; and, as St. Paul here asserts, under the powerful influences of the spirit of the living God, as the

* Those who would infer a design merely from the form of expression made use of in v. 13. may consult the following texts, Matt. xxvii. 35. John xii. 3, 18. xv. 25. xvii. 12. xviii. 31, 32. xix. 24. and Rom. v. 20. where such and such things are said to have been done, that correspondent predictions might be accomplished, though no more can be intended in many of them, than that such predictions were fulfilled in them.

Corinthians themselves could testify, to whom therefore he appeals as the living monuments of that glorious and transforming energy with which their word was attended.—But how is it to be proved from hence, that the Jewish people or their teachers were absolutely unacquainted with a future state.

The next passage we are referred to is Gal. iv. 1,—7. *Now I say that the heir, so long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father; even so we, when we were children, were in bondage, under the elements of the world. But when the fulness of the time was come, God sent forth his son made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons, and because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, father. Wherefore thou art no more a servant but a son, and if a son, then an heir of God through Christ.* Hence it is concluded, that the Jews could have no expectation of the inheritance of eternal life.

The apostle intending in this epistle to caution his Christian brethren against listening to the insinuations of these new teachers in the church, who were attempting to revive many of the Jewish institutions, herein calls upon them to rejoice and stand fast in the privileges of the gospel, as vastly more numerous and valuable than any which had been, or could be, derived from the law of Moses. But he is so far from saying, that the Jews had no instructions in the great principles of religion, that he expressly asserts they were under tutors; and how it can fairly be concluded from hence that their adoption was suspended, and that instead of being reckoned among the children of the most high, they were mere slaves, it is not easy to imagine when the apostle speaks of them under the term *heir*, v. 1. and, as such, *lord of all*; though, while in a state of minority, under tutors and governors: in reference to which alone their case is said to resemble that of a servant. They were children still, though, as minors, properly in a state of subjection until the time appointed of their father, *even so*, says the apostle, *we (as Jews) when we were children were in bondage, &c.*

Heb. ii. 14, 15. *Christ (it is said) took part of flesh and blood, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life-time subject to bondage*—whereas the prospect of life and immortality would have as effectually dispelled that fear then, as it has done since, *i. e.* (as I presume we are to understand it) if the doctrine itself had been as clearly revealed, and they could have entertained as comprehensive an idea of the nature and design of the Redeemer's sufferings before, as we who have heard of his life, death, resurrection and ascension, and can read the encouraging doctrines

doctrines of his atonement and intercession in the writings of his inspired apostles.

Upon Heb. vii. 19. *The law made nothing perfect but the bringing in of a better hope*, it is queried “how could the better hope, or the hope of a future state, be brought in after the law, if it had subsisted all along together with the law, and had been sufficiently revealed to the Jewish church?”—That the gospel gives a better hope of a future life than the law we have always acknowledged. And if (retaining our version) we understand the opposition between the temporal blessings promised to the Jews, as the sanction of their levitical law, and the spiritual and eternal blessings exhibited in the gospel, it proves nothing against our hypothesis, unless we had supposed both those dispensations founded upon the same promises.—Though perhaps this passage has been generally mistaken, through the officiousness of our translators, who seem to have made an unnecessary and improper addition of the word (*did*) the original expression is οὐδεν γὰρ ἐτελειωσεν ὁ νομος ἐπειταγωγῇ δὲ κρείττονος ἐλπίδος; which I apprehend might be properly translated, for the law perfected nothing but (was) the introduction of a better hope—more immediately referring, as appears from the context to the levitical priesthood which (as he is proving at large) is at once superceded and excelled in the undertakings of Jesus, of whom the order of Melchisedec was so remarkably prefigurative. See verses 11, 12, &c. &c.

As to Heb. x. 1. *The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect*. That refers not to a future state but to the institution of sacrifices, which the author, in prosecution of the same design he had entered upon, chap. vii. asserts to have been vastly inferior both in value and efficacy to that of our glorious Redeemer.

Another, and indeed the last, text we shall mention from the New Testament is Rom. v. 14. *death reigned* not (as it has been represented) under the law, but *from Adam to Moses*, &c. which, as has been justly observed, when compared with those words in 2 Tim. i. 8. *Christ hath abolished death*, speaks of the state before, as very different from that after the coming of our Saviour. But it seems natural to enquire wherein is this difference? or what does the apostle declare to have been the cause of it? He most evidently attributes the triumphs of death, not to ignorance but to sin, as that which had introduced this destroyer into our world. How then was Christ appointed to abolish death? or spoil that king of terrors of his most poisonous dart? was this great triumph to be gained merely by his preaching in person, or commissioning his apostles to preach the doctrine of a future state; or was it not rather by becoming according

to his own representation *the way* to it, or to adapt the language of the writer to the Hebrews, Heb. ix. 25. *by putting away sin by the sacrifice of himself.* It was through his death, as we found in Heb. ii. 14. *that he destroyed him that had the power of death, that is the devil; and swallowed up death itself in victory;* upon the recollection of which, together with the glories of his resurrection from the grave and his ascension to heaven, we may very properly adopt the language of St. Paul's rapturous joy and gratitude, 1 Cor. xv. 55—57. *O death, where is thy sting, O grave, where is thy victory. The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory, through our Lord Jesus Christ.* And if a late writer on this subject had not designed (as he says he does not) to speak of him as a redeemer, he should by no means have referred us to such passages, as these were the office of our Lord as a redeemer, rather than a teacher or prophet is so plainly intended: though we are not insensible, nor unwilling to acknowledge that his doctrines, as well as his undertakings, were better calculated to free us from the power of sin, and deliver us from death than any which Moses had taught and inculcated in his ritual. The precepts of Christianity are less burthensome, and more plain and spiritual; it suggests more powerful motives to obedience; and promises every necessary assistance, at the same time that it exhibits an ample provision for our pardon and acceptance through the high-priest of our profession, who is gone to appear in the presence of God for us. Not that from any thing that is here, or has been elsewhere, suggested with regard to the Jewish law, we would be thought to despise it as a mere system of ceremonies, in which neither the great duties of morality were properly inculcated, nor vice sufficiently discountenanced. The whole of their œconomy had its beauty and use, not only as calculated in general to keep them a distinct people; but likewise as a preservative against their adopting the superstitions of their idolatrous neighbours; and the propriety of them in this view will appear in a stronger light, when we recollect that they were continually exposed to these by their situation, and were but too unhappily inclined to them by their natural temper. Many of their particular institutions were adapted to impress upon their minds a holy fear of the most high; as well as others to excite the emotions, and prompt them to the returns of pious gratitude to him, whose power and goodness had been displayed in those signal deliverances of which they were intended to be standing memorials. Nor could any dispensation that wanted the immediate sanction of future punishment be better calculated to discourage immorality. Adultery and whoredom were not only universally forbidden, Deut. xiii. 7. *there shall be no whore of the daughters of Israel,* but such were likewise punishable with death, Lev. xx. 10. *The adulterer and adulteress shall surely be put to death:* and that in case of a priest's daughter

daughter by being burnt with fire, Lev. xxi. 9. A rape was likewise considered as a capital crime, when committed upon a betrothed virgin, Deut. xxii. 25. *if a man find a betrothed damsel in the field, and the man force her and lie with her—he shall die*; and if upon a virgin not betrothed, he was obliged to pay to her father fifty shekels of silver, and to marry her, how much so ever his inferior, and could never divorce her upon any account whatsoever, Deut. xxii. 28, 29.—And as an additional discouragement to debauchery and lewdness, bastards in all generations were excluded from the congregation of the Lord, Deut. xxiii. 2.

And as to the vices of rioting and drunkenness (not now to mention any others) they were not only spoken of in general with marks of the divine displeasure, Deut. xxix. 19, 20. *if any man shall say, I shall have peace though I walk in the imagination of my heart, to add drunkenness to thirst, the Lord will not spare him; but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon and the Lord shall blot out his name from under heaven.* But there was likewise a special law which enabled parents to put those their children to death, by a legal process, who were incorrigibly addicted to intemperance in eating and drinking, Deut. xxi. 18—21. *If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard: and all the men of his city shall stone him with stones that he die; so shalt thou put away evil from among you, and all Israel shall hear and fear.*

Having now examined most of the passages that have been (at least which I have seen) produced from the New Testament, to prove that the Jews were ignorant of a future state, we shall proceed to those of the Old.

Of these the most material are, Ps. xxx. 9. *What profit is there in my blood, when I go down to the pit, shall the dust praise thee, shall it declare thy truth?* Ps. lxxxviii. 10—12. *Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? Or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?* Ps. cxv. 17. *The dead praise not the Lord, neither any that go down in silence.* Isa. xxxviii. 18, 19. *The grave cannot praise thee, death cannot celebrate thee; they that go down to the pit, cannot hope for thy truth; the living, he shall praise thee, as I do this day.* Eccl. ix. 10. *There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.* These texts are urged as proofs, that even good men who lived before Christ, had no expectation of
a state:

a state of sensibility and enjoyment after death. We have quoted them all together, because the same remarks may be applied to them all:— And must beg leave to repeat the observation of Dr. Stebbing upon them in the first place, because, though it has been censured as ridiculous, we have not found that it has been proved either absurd or improbable, which is, “That they mean no more, than that the dead cannot set forth God’s praises before men, or make them known any longer upon earth.” And this is greatly favoured by the expression of Hezekiah, in Isaiah’s prophecies, *they cannot hope for thy truth*; hope being a grace confined to the present state: the thought of being separated from which, seems plainly to have given even that good man a most sensible concern. See verses 10, 11, of that xxxviiith chapter of Isaiah, *I said in the cutting off of my days, I shall go to the gates of the grave. I am deprived of the residue of my years; I said, I shall not see the Lord, (no not) the Lord in the land of the living; I shall behold no man no more, with the inhabitants of the world.* And it is evident, that this likewise was Solomon’s thought in Eccl. ix. 6. *the dead have no more a portion in any thing that is done under the sun*: Though some have attempted to solve the difficulty, 2dly, by acknowledging that, though these passages cannot intimate a notion of a total annihilation, they are expressive of an expectation of continuing in a state of sleep, or insensibility, till the resurrection: But as we cannot reconcile this supposition itself, with the declaration of our Lord and his apostles in Matt. x. 28. xvii. 3. Luke xvi. 19—23. xxiii. 43. Acts vii. 59. 2 Cor. v. 1, 2—6—8. Phil. i. 21—24. 1 Thess. v. 10. Heb. xii. 23. 2 Pet. i. 13, 14. Rev. vi. 9, 10. we cannot urge it as an answer so satisfactory or conclusive as the former, and that which we propose to mention, 3dly, viz. that these, with the other texts in the Psalms, may refer not so much to the state of the soul, as to that of the body, after death. These writers, (as all, we should imagine, must acknowledge) speak at least of two principles in man, soul and body; some taught that there were three, spirit, soul, and body. And in such passages as these, it seems as though they intended to refer, not to the spirit, the principle of intelligence and rational existence and enjoyment, as they could by no means expect that that would be annihilated or lost; but to the principle of animal life, or the state of the body after the soul was separated from it. Solomon makes, and attends to, this distinction, Eccl. xii. 6, 7. *When the silver cord be loosed, and the golden bowl be broken, and the pitcher broken at the fountain, and the wheel broken at the cistern*, when all the nice movements of this beautiful and complicated machine of ours shall be confused and stop, then shall the dust return to the earth as it was, and the spirit to God that gave it. And that the Psalmist in these and other similar passages, refers to the state of the body, is apparent, as he speaks expressly of *the dust*, and mentions its receptacle *the grave*.

T E X T S

TEXTS quoted in the foregoing DISSERTATION, in support of the hypothesis defended in it.

GENESIS.	vii. per tot. xiii. 3,—18.	xxxi. 5. xxxiv. 19. xxxvi. 9. lxxiii. 24,—27. xcvii. 11.	HOSEA.
iv. 4—8. v. 24. xviii. per tot. xix. per tot. xxviii. 12, 13. xxxii. 1,—6, 24. xlvi. 9. xlix. 18.	I SAMUEL.		xiii. 14.
	xxviii. 7,—15.		ZECHARIAH.
		PROVERBS.	iii. 7.
	2 SAMUEL.	x. 28. xi. 7. xv. 24. xxi. 16. cxlvii. 19, 20.	MALACHI.
EXODUS.	xxiii. 5.		iv. 1, 5.
iii. 1,—10. xiv. 19. xxiii. 20,—25.	I KINGS.		APOCRYPHA.
	xvii. 17,—24.		WISDOM.
		ECCLESIASTES.	iii. 1,—8. v. 1,—16. xii. 43, 45.
LEVITICUS.	2 KINGS.	iii. 17, 21. xi. 9. xii. 7, 14.	
ii. 2. xxvi. 3,—11. 14, —39.	ii. 1,—11. iv. 18,—37.		2 MACCABEES.
		ISAIAH.	vii. 9,—33. xii. 43,—45.
	I CHRONICLES.	xiv. 9, 10. xxv. 8. xxvi. 19. lv. 3. lvii. 1, 2. lx. 19, 20.	
NUMBERS.	xxi. 16, 20.		N. TESTAMENT.
xxii. 22,—35. xxiii. 10.		EZEKIEL.	MATTHEW.
	JOB.	xxxvii. 1,—10.	xi. 14. xiii. 43. xv. 12. xvii. 10. xxii. 23, 29. xxv. 31,—41.
DEUTERONOMY.	xiv. 12, 13. xix. 23,—27.		
xviii. 11. xxxii. 9, 22. xxxiv. 4, 5.	PSALMS.		MARK.
	ix. 7, 8, 17. xi. 6. xvi. 9,—11. xvii. 15. xix. 7, 8.	DANIEL.	xii. 26, 27. xv. 35, 36.
JUDGES.		vii. 10. xii. 1,—3, 13.	LUKE.

LUKE.	ACTS.	I CORINTHIANS.	HEBREWS.
x. 25.	xxiii. 8.	vi. 2, 3	ii. 2.
xiii. 24,—30.	xxiv. 14, 15.		x. 35.
xvi. 22, 23.	xxvi. 5,—8, 22,		xi. 13,—16, 21,
xviii. 18.	23.	GALATIANS.	25, 26.
xx. 39.		iii. 24.	
xxiii. 42.		iv. 21.	JUDE.
	ROMANS.		14, 15.
JOHN.	ii. 2, 10, 12, 16.	2 TIMOTHY.	
	iii. 1, 2.	iii. 15.	
iii. 4, 9.	ix. 4.		
v. 39.			

TEXTS herein examined, which have been urged in support of a contrary hypothesis.

PSALMS.	LUKE.	2 CORINTHIANS.	TITUS.
xxx. 9.	i. 78, 79.	iii. 6,—13.	i. 2, 3.
lxxxviii. 10,—12.			
cxv. 17.			
	ACTS.	GALATIANS.	HEBREWS.
ECCLESIASTES.	xxvi. 22, 23.	iv. 1,—7.	ii. 3, 14, 15.
ix. 10.			vii. 19.
	ROMANS.	COLOSSIANS.	ix. 8.
ISAIAH.	iii. 21.	i. 26.	x. 1.
xxxviii. 18, 19.	v. 14.		I PETER.
	xvi. 25, 26.	2 TIMOTHY.	i. 20.
MATTHEW.	I CORINTHIANS.	i. 9, 10.	
iv. 16.	ii. 7.		
	iv. 1.		

SOME

SOME
A C C O U N T
OF A
Greek-English CONCORDANCE

TO THE
NEW TESTAMENT,

Upon a PLAN entirely New.

WITH A
SPECIMEN of the WORK,

As it is now preparing for the Press.

THE
A CONCISE
OF A
Greek-English Concordance
TO THE

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8 QMB

SOME
A C C O U N T
OF A
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In which all the Greek words and phrases, with their English translations, are collected and ranged in a method that exhibits, at one view, all the places in which each occurs throughout the whole New Testament, and gives the readiest assistance, in tracing the various senses in which the same and different writers of these sacred books use the same words and phrases, on different occasions.

THOSE who have studied the original writings of the New Testament with impartiality and care, have always admired and recommended them, as containing a system of the most interesting and exalted sentiments, cloathed, very frequently at least, in many of the true beauties of language. It must indeed be acknowledged that the evangelists and apostles, as well as the other celebrated writers of antiquity, have their inelegancies of expression, and each his peculiar phraseology : to assert the contrary would perhaps be betraying, not only an imperfect acquaintance with these writers, and the language itself in which they wrote, but likewise a mistaken notion of the nature and extent of those extraordinary assistances to which they pretended, or an inattention to their main design : for that, when properly understood, will teach us to esteem it their glory, rather than their reproach, that they discovered such a masterly superiority to many of the lesser niceties of diction ; though the superficial or prejudiced reader may, from thence, charge them with careless defects, and illiterate improprieties. And it is certain that those objections which have been urged against the authority of these writings in general, as well as the disputes that have arisen concerning many particular passages, have by no means been owing to a deficiency of evidence in the revelation itself, nor perhaps of capacity in the enquirers, so much as to the want of a becoming impartiality and diligence in making their enquiries : without that we are obliged to take our estimate of them

merely upon trust, and rely chiefly, if not entirely, upon the credit of expositions and translations; which must often, in a language so copious as the Greek, lose many of the beauties of the original. The work here proposed to publick notice and encouragement, is intended to facilitate the study of these sacred writings, and aid the studious in examining the system of Christianity in its original simplicity and beauty: and it is submitted to the candid and judicious reader, whether, upon an attentive perusal, it will not be found better calculated to answer that important end, than any former undertakings of the like nature.

Schmideus's Tameion is undoubtedly the best Concordance to the Greek Testament that has ever been published; especially as that learned professor has therein corrected some of the mistakes, and supplied many of the deficiencies of Stephanus, who went before him in a work of the same kind. The plan upon which both proceeded is nearly the same, except that Schmideus has omitted the Latin translations of the words which are inserted in Stephanus.

The author of this new Concordance has herein endeavoured to obviate those many inconveniences which attend their method, being no more than merely a promiscuous collection of the places under each word; and has supplied the deficiencies, and corrected the mistakes which had escaped their industry and learning. It is now six years since he first entered upon the work; but it has been indebted, among others, especially to the learned author of the late Hebrew Concordance, for some considerable improvements: and as no pains has been or shall be spared, to render it both a compleat and accurate Concordance and Lexicon to the New Testament, he is unwilling to hazard the publication (the expences of which must be very considerable) without a previous subscription. It is proposed to print it in one folio volume; the proposals will be published, and sent to those who may be disposed to promote the subscription, as soon as the copy is finished, which is preparing for the press with as much expedition as the nature of the work, and the author's other engagements will permit. In the mean time, the following account and specimen of the design is submitted to the perusal of the publick. And he shall think himself obliged to those who will take the trouble of communicating to him whatever may assist or encourage him in the general plan, or any particular parts of it; especially criticisms on any Greek words which may have occurred to those who are conversant with the original writings of the New Testament.

Harborough,
Leicestershire.

St. Addington.

In the Greek and English Concordance to the New Testament,

All the words made use of in the Greek Testament are ranged in alphabetical order.

Verbs regular and irregular, simple and compound, in their several voices, moods, tenses, numbers and persons under their indicatives present; as in the specimen ἀφίημι. First the active voice, signified by [A&t.]; indicative mood, by [Ind.]; under which is first [1.] the present tense first person singular; after that at number 2. the third person singular, and so on throughout all the moods and tenses, and in which it occurs in the active voice, being in all 25: then at
number

number 26 begins the passive, signified by [Pass.]; in both which the following order is observed in the arrangement of the moods and tenses.

MOODS.		TENSES.
Ind.	Indicative.	Present.
Imp.	Imperative.	Imperfect.
Opt.	Optative.	1 Aorist.
Sub.	Subjunctive.	2 Aorist.
Inf.	Infinitive.	1 Future.
Part.	Participle.	2 Future.
		Paulo post future.
		Perfect.
		Pluperfect.

Nouns are ranged under their nominatives singular, in the common grammatical order of case gender and number, as in the specimen. *κρίσις* is traced first in the singular through the nominative, genitive, dative and accusative: it is not used in the vocative. Then in the plural in like manner: ranging under each case all those places first where it occurs without the article, and then those where the article is prefixed to it. e. g. 1st. *κρίσις*. 2d. *ἡ κρίσις*, &c. — And as there is frequent occasion to examine and compare the several places where either two substantive nouns, or a substantive and adjective are connected, those are carefully ranged, as phrases, after all the places have been cited in which such nouns are used unconnected with any other. e. g. under *κρίσις* these phrases begin at number 7. the beginning of which is signified by [Phr.] and they are ranged according to the alphabetical order of the words so connected with *κρίσις*, as first, *δίων* *κρίσις*, *κρίσις αὐτοῦ*, &c. &c. — This part of the scheme cannot but be greatly serviceable to facilitate our examination of all nouns that occur frequently. I want v. g. to know and consult all the places where *θεός* is used without the article, or where it is used with *πατήρ*, *υἱός* or *πνεῦμα*; for this I look under the general term *θεός*, which occurs in one form or other about eleven hundred times in the New Testament. I have therefore in Stephanus's, or Schmidius's Concordance to look over these eleven hundred texts, as they are there thrown promiscuously together, in order to select those to my purpose; and, perhaps, after this tedious task, unless I render it still more so by marking in the Concordance, and setting down, or examining each text as I go along, some among so many may be overlooked, and those perhaps of considerable importance in my enquiry. But in this Concordance you have all these collected together in their proper places, and may have an immediate access to those which are wanted, without any farther trouble.

When prepositions are prefixed to nouns, those places are cited last, under the cases they respectively govern. e. g. after all the places where *κρίσεως* (the genitive of *κρίσις*) occurs without a preposition, then you find, John xvi. 8. where it is *περὶ κρίσεως*, &c.

If a preposition governs two or more cases, the texts in which it occurs are ranged according to the grammatical order of the cases it governs. See in the specimen *παρὰ* governing a genitive, dative, and accusative; those places

are inserted first where it governs a genitive, then those where a dative, and afterwards those where an accusative.

Every capital Greek word is translated into English, and the sense or senses are set down under it, in which it is used throughout the New Testament; which are taken from a careful examination of all the places in which it occurs. Some few texts are likewise quoted from the septuagint translation of the Old, in which it is used in one or more of those senses. After this, the word or words by which it is translated in its several numbers, &c. &c. in our English version, is annexed to it; which gives the enquirer an opportunity of examining our translation, and observing all the different English words by which the same Greek word is translated: and, by the help of an English index at the end, it will enable him likewise to compare all the Greek words that are translated by the same English. — An advantage peculiar to this Concordance, the want of which cannot be supplied by any before published.

And the reader may observe in the specimen, that ἀφίημι is translated by, at least, nine different English words; κρίσις by four; and παρὰ by three, where it governs a genitive, seven where a dative, and by no less than thirteen in the accusative.

All the primary words are numbered, and under them their several derivatives, for the sake of referring from one to another, and especially from the English index at the end.

When either the same Greek or English word is used twice or more under the same number, it is wrote only the first time at length, and afterwards signified by either the first, or the first and last letters of it: as after ἀφίημι, I leave, the words being the same in the next place, it is only wrote thus: ἀ- I l.

N. B. This mark [ψ] signifies *in the Greek*, and is chiefly made use of where the division of the chapters or verses in the original differs from that in the English Bible; though it is sometimes likewise put before a literal translation.

A

A

S P E C I M E N

O F T H E

Greek-English CONCORDANCE.

Α Φ Ι.

Α'ρήμι 882.

Signifies

1. to forgive an offence or debt.
2. to prevent or remove any obstruction or restraint, as in Judg. xvi. 26. Sept.
3. to send, cast off, or put away.
4. to leave, or depart from a person or place: sometimes referring more immediately to the act of leaving, and at others to that which is left behind.

Act. Ind.

1. ἀφίημι.
- Joh. xiv. 27. εἰρήνην α-ὑμῖν, I leave.
- xvi. 28. πάλιν α-τὸν κόσμ. I l.
2. ἀφίησιν.
- Matt. iii. 15. τότε α-αὐτόν, he suffered.
- iv. 11. — α-δίαβ. leaveth.
- Luk. vii. 49. ὅς καὶ ἀμαρτ. α- forgiveth.
- Joh. x. 12. α-τὰ πρόβατα. leaveth.
3. ἀφίεμεν.
- Matt. vi. 12. ὡς α-τοῖς ὀφειλ, we forgive.
- Luk. xi. 4. α-παντὶ ὀφειλ, we f.
4. ἀφίετε.
- Matt. xxiii. 13. οὐδε α-εἰσελθ, suffer ye.
- Mark vii. 12. οὐκετι α-αὐτόν, ye f.
- xi. 26. εἰ-ὑμεῖς οὐκ α- ye forgive.

Α Φ Ι.

5. ἀφῆκα.
- Matt. xviii. 32. ὀφειλὴν ἐκέιν-α-, I forgave.
6. ἀφῆκας.
- Rev. ii. 4. τὴν ἀγάπ-σου-α, thou hast left.
7. ἀφῆκε.
- Matt. viii. 15. α- ὁ πυρέτος, left.
- Mark i. 31. Luk. iv. 39.
- Joh. iv. 52.
- Matt. xviii. 27. τὸ δάνειον α-, forgave.
- xix. 29. α-οικίας, hath forsaken.
- Mark x. 29. Luke xviii. 29.
- hath left.
- Matt. xxii. 25. α- τὴν γυναῖκα αὐτῆ, l.
- xxvii. 50. α-τὸ πνεῦμα, yielded up.
- Mark v. 19. Ἰησοῦς οὐκ α-αὐτόν, suffered.
- v. 37. οὐκ α-ὑδένα, he f—d.
- xii. 20, 21. οὐκ α-σπέρμα, left.
- Luke viii. 51. οὐκ α-εἰσελθ ὁυδ, he suffered.
- xii. 39. οὐκ α-διορυγῆναι, have f—d.
- Joh. iv. 3. α-Ιουδαίαν, he left.
- iv. 28. α-τὴν ὑδρίαν αὐτῆς, l.
- viii. 29. οὐκ α-μέ μόνον, l.
- Act. xiv. 17. οὐκ ἀμαρτ-ἐαυτόν α, he l.
- Heb. ii. 8. οὐδέν α-αὐτῷ ἀνυπ. he l.
8. ἀφῆκαμεν.
- Matt. xix. 27. ἡμεῖς α-πάντα, we have forsaken.
- Mark x. 28. Luke xviii. 28.
- we have left.
9. ἀφήκατε.
- Matt. xxiii. 23. α-τὰ βαρύντ. τῷ νομῷ, have omitted.

10. ἀφῆκαν.
 Mark xi. 6. καὶ α-αὐτούς, they let *them* go.
 — xii. 22. οὐκ α-σπέρμα, left.
11. ἤφιεν.
 Mark i. 34. οὐκ ἤ-λαλεῖν τὰ δαῖμ. suffered.
 — xi. 16. οὐκ ἤ-ἵνα τίς διενέγ. would not f.
12. ἀφήσω.
 Matt. xviii. 21. καὶ α-αὐτῷ, shall I forgive.
 Joh. xiv. 18. οὐκ α-ύμᾶς οἶφ. I will not leave.
13. ἀφήσεις.
 Luke xvii. 4. α-αὐτῷ, thou shalt forgive.
14. ἀφήσει.
 Matt. vi. 14, 15. α-καὶ ὑμῖν ὁ πατήρ, will forgive.
 Mark xi. 26.
15. ἀφήσουσι.
 Luke xix. 44. οὐκ α-ένσοι λίθον, they shall not leave.
 Rev. xi. 9. οὐκ α-τεθ. εἰς μνήμ. shall not suffer.
16. ἀφίετω. Imp.
 1 Cor. vii. 12. μὴ α-αὐτήν, let him not put *her* away.
 — vii. 13. — αὐτὸν, let her not leave *him*.
17. ἀφίετε.
 Mark xi. 25. α-εἴ τι ἔχετε, forgive.
18. ἀφες.
 Matt. iii. 15. α-ἄρτι, suffer it.
 — v. 24. α-ἐκεῖ τὸ δωρόν, leave.
 — v. 40. α-αὐτῷ καὶ τὸ ἱμάτ. let.
 — vi. 12. α-ἡμῖν τὰ ὀφειλ. forgive.
 — vii. 4. α-ἐκβάλλω τὸ κάρφος, let.
 Luke vi. 42.
 Matt. viii. 22. α- τοὺς νεκροὺς θαψ. 1.
 Luke ix. 60.
 Matt. xxvii. 49. α-ἰδωμεν εἰ ἔρχ. 1. be.
 Mark vii. 27. α-πρώτον χορτάσθ. 1.
 Luke xi. 4. α-ἡμῖν τὰς ἁμαρτ. forgive.
 — xiii. 8. Κύριε, α-αὐτήν, let *it* alone.
 — xvii. 3. εἰάν μετανο. α- forgive.
 — xxiii. 34. τάτερ α-αὐτοῖς, f.
 John xii. 7. α-αὐτήν, let *her* alone.
19. ἀφετε.
 Matt. xiii. 30. α-συναυξ. ἀμρότ. let.
 — xv. 14. α-αὐτοῖς, 1. *them* alone.
 — xix. 14. α-τὰ παιδία, suffer.
 Mark x. 14. Luke xviii. 16.

- Mark xiv. 6. α-αὐτήν, let *her* alone.
 — xv. 36. α-ἰδωμεν εἰ ἔρχ. 1. alone.
 John xi. 44. καὶ α-ὑπάγειν, 1.
 — xviii. 8. α-τουτοῖς ὑπάγ. 1.
20. ἀφῆ. Sub.
 Mark xi. 25. α-ὑμῖν τὰ παραπῆ. may forgive.
 — xii. 19. καὶ τέκνα μὴ α- leave.
 1 John i. 9. ἵνα α-ἡμῖν τὰς ἁμαρ. to forgive.
21. ἀφωμεν.
 John xi. 48. εἰάν α-αὐτὸν, we let *him* alone.
22. ἀφῆτε.
 Mat. vi. 14, 15. εἰάν α-τοῖς ἀνθρ. ye forgive.
 — xviii. 35. εἰάν μὴ α-εκας. ye f.
 John xvi. 32. καὶ ἐμὲ μόνον α- ye shall leave.
 John xx. 23. ἀν τινων α-ἁμαρ. ye remit.
23. ἀφίεναι. Inf.
 Matt. ix. 6. α-αμαρτίας, to forgive.
 Mark ii. 10. Luke v. 24. καλέσιν μὴ α- to leave undone.
 Luke xi. 42. τίς δύνατ. α-ἁμαρ. forgive.
 Luke v. 21. γυναῖκα μὴ α- put away.
24. ἀφείς. Part.
 Matt. xiii. 36. τότε α-τοὺς ὄχλ. sent away.
 — xviii. 12. οὐχι α-τὰ ἐννενηκ. leave.
 — xxvi. 44. καὶ α-αὐτούς, he left.
 Mark viii. 13. α-τὴν οἰκίαν αὐτῆ, left.
 — xv. 37. α-φωνήν μεγάλη. cried with.
25. ἀφέντες.
 Matt. iv. 20. α-τὰ δίκτυα, they left.
 Mark i. 18. they forsook.
 Matt. iv. 22. α-τὸ πλοῖον, they left.
 — xxii. 22. α-αὐτὸν ἀπῆλθον, they left.
 Mark xii. 12. α-αὐτὸν ἐφυγον, forsook.
 Mark xiv. 50. α-πατέρα αὐτῶν, they left.
 — iv. 36. α-τὸν ἐκλον, when they had sent away.
- Mark vii. 8. α-τὴν ἐντολήν, laying aside.
 Luke v. 11. α-ἅπαντα, they forsook.
 — x. 30. α-ἡμιθανῇ τυγχ. leaving.
 Rom. i. 27. α-τὴν φυσικ. χρήσιν, leaving.
 Heb. vi. 1. α-τῆς ἀρχῆς τῆ Χριστῆ, leaving.

Pass. Ind.

26. ἀφίεται.
 Matt. xxiii. 38. ἀ-ὕμιν ὁ οἶκος is left.
 Luke xiii. 35.
 Matt. xxiv. 40. καὶ ὁ εἷς ἀ- 1.
 — xxiv. 41. καὶ μὴ ἀ- 1.
 Luke vii. 47. ὃ δὲ ολίγον ἀ- is forgiven.
 27. ἀρίενται.
 John xx. 23. ἀ-αὐτοῖς, they are remitted.
 28. ἀφεθῇ.
 Matt. xxiv. 2. οὐ μὲν ἀ- λίθος, shall not be left.
 Mark xiii. 2.
 Mark iv. 12. ἀ-αὐτοῖς τὰ ἁμαρτ. should be for-
 given.
 29. ἀφρέθησαν.
 Rom. iv. 7. ὧν ἀ-αἱ ἀνομίαι, are forgiven.
 30. ἀφεθήσεται.
 Matt. xii. 31. βλασφ. ἀ-τοῖς ἀνθρ. shall be for-
 given.
 — xii. 32. ἀ-αὐτῷ. Luke xii. 10. it shall
 be f.
 — xii. 32. οὐκ — Luke xii. 10. it shall
 not be f.
 Mark iii. 28. πάντα ἀ-τὰ ἁμαρ. shall be f.
 Luke xvii. 34. ὁ ἕτερος ἀ- v. 35, 36. shall be
 left.
 — xxi. 6. οὐκ ἀ- λίθος, shall not be l.
 Acts viii. 22. εἰ ἄρα ἀ-σοι, may be f.
 Jam. v. 15. ἀ- αὐτῷ, they (Ψ it) shall be f.
 31. ἀφίονται.
 Matt. ix. 2. ἀ-σοὶ αἱ ἁμαρ. be forgiven.
 v. 5. Mark ii. 5, 9.
 Luke v. 20, 23. vii. 48. are f.
 Luke vii. 47. ἀ-αἱ ἁμαρ. αὐτῆς, are f.
 1 John ii. 12. ὅτι ἀ-ὕμιν αἱ ἁμαρ. are f.

Κρίσις 3650.

Is used for

1. Justice between man and man, or the cause of truth and righteousness, as in If. i. 17. Sept.
2. A court of judicature, and its proceedings.
3. A verbal or written charge brought against a person in such a court.

4. The judicial sentence therein denounced, upon the guilty, sometimes including the execution of that sentence, as in If. xxxiv. 5. Sept.
5. The crime or crimes incurring such a sentence and punishment. Refers, upon the whole, most frequently either to our Lord's government of the world now, or his equitable distribution of rewards and punishments in the great day of universal judgment.
 See κρίμα, κριτήριο and κρίνω.

1. κρίσις.
 Heb. ix. 27. μετὰ δὲ τοῦτο κ- the judgment.
2. ἡ κρίσις.
 John iii. 19. αὕτη δὲ ἐστὶν ἡ κ- the condemna-
 tion.
3. κρίσεως.
 Jam. ii. 13. ἡ γὰρ κ- ἀνίλεως, judgment.
 John v. 29. εἰς ἀνάστασιν κ- of damnation.
 Heb. x. 27. τις ἐκδοχὴ κ- of judgment.
 Jam. ii. 13. κατακαυ. ἔλεος κ- j.
 John xvi. 8. περὶ κ- v. 11. of j.
 4. τῇ κρίσει.
 Mat. v. 21, 22. ἔνοχος ἔσται τῇ κ- of the judg-
 ment.
 — xii. 41, 42. ἐν τῇ κ- in j.
 Luke x. 14. at the j.
 — xi. 31, 32. in the j.
5. κρίσιν.
 Matt. xii. 18. κ-τοῖς ἔθνεσιν, judgment.
 John v. 27. καὶ κ- ποιῇ, j.
 Jude 15. ποιῆσαι κ- j.
 John v. 24. εἰς κ- οὐκ ἔρχ. into condemnation.
 1 Tim. v. 24. προάγ. εἰς κ- to j.
 2 Pet. ii. 4. εἰς κ- τέτηρημ. unto j.
6. τὴν κρίσιν.
 Matt. xii. 20. εἰς νίκος τὴν κ- judgment.
 — xxiii. 23. τὴν κ- καὶ τὸν ἔλεον, j.
 Luke xi. 42. παρέρχεσθε τὴν κ- j.
 Phr.
7. αἰωνίου κρίσεως.
 Mark iii. 29. ἔνοχ. ἐστὶν α- κ- of eternal dam-
 nation.

8. ἡ κρίσις αὐτοῦ.
 Acts viii. 33. ἡ κ- α- ἦρθη, his judgment.
 Rev. xiv. 7. ἡ ὥρα τῆς κ-ως α- of his ju.
 — xix. 2. αἱ κρίσεις α- his judgments.
 9. κρίσιν βλασφημίας.
 Jude 9. κ- β- a railing accusation.
 10. βλάσφημον κρίσιν.
 2 Pet. ii. 11. παρὰ κυρίῳ β- κ- railing accusa-
 tion.
 11. τῆς κρίσεως τῆς γέεννης.
 Matt. xxiii. 33. ἀπὸ τῆς κ- τῆς γ- the damnation
 of hell.
 12. τῆς δικαίας κρίσεως.
 2 Theff. i. 5. τῆς δ- κ- τοῦ Θεοῦ, of the righte-
 ous judgment.
 13. ἡ κρίσις ἡ ἐμὴ.
 Joh. vii. 24. τὴν δικαίαν κρίσιν, I- j-
 Joh. v. 30. ἡ κ- ἡ ἐ- viii. 16. my judgment.
 14. ἡμέρα κρίσεως.
 Matt. x. 15. ἐν ἡ- κ- in the day of judgment,
 — xi. 22, 24. xii. 36. Mark
 vi. 11.
 1 Joh. iv. 17. ἐν τῇ ἡ- κ- in the day of j.
 2 Pet. ii. 9. εἰς ἡμέραν κ- unto the day of j.
 — iii. 7. against the day of j.
 15. κρίσιν μεγάλης ἡμέρας.
 Jud. 6. εἰς κ- μ- ἡ- unto the j. of the
 great day.
 16. κρίσις τοῦ κόσμου τούτου.
 Joh. xii. 31. νῦν κ- ἐστὶ τοῦ κ- τ- the j. of this
 world.
 17. κρίσιν πᾶσαν.
 Joh. v. 22. τὴν κ- π- δίδωκε, all judgment.
 18. κρίσις σου.
 Rev. xviii. 10. ἦλθεν ἡ κ- σου, thy judgment.
 — xvi. 7. δὶκ. αἱ κρίσεις σου, thy j—s.

Παρά 5913.

A preposition used with three
 cases, viz. genitive, dative,
 and accusative, and in different
 senses in each of them.

1. with a genitive, signifies of,
 from, and than, as translated
 in

Matt. ii. 4, 7, 16. — of, and in all the places

- following Matt. xviii. 9. xx.
 20. Mark v. 26. viii. 11. xii.
 2. Luke vi. 19, 34. xi. 16.
 xii. 48. Joh. i. 14. iv. 9, 52.
 v. 44. vi. 45, 46. viii. 26, 40.
 ix. 16, 33. x. 18. xv. 15. xvii.
 7. Acts ii. 33. iii. 2, 5. vii.
 16. ix. 2. x. 22. xvii. 9. xx.
 24. xxii. 30. xxiv. 8. xxvi. 22.
 xxviii. 22. Gal. i. 12. Eph. vi.
 8. Phil. iv. 18. 1 Theff. ii.
 13. iv. 1. 2 Theff. iii. 6.
 2 Tim. i. 13, 18. ii. 2. iii. 14.
 Jam. i. 5, 7. 1 John iii. 22.
 Rev. ii. 27. iii. 18.
 Mark xiv. 43. — from
 Luke i. 45. ii. 1. viii. 49.
 John i. 6. v. 34, 41, 44. vii.
 29. xv. 26, 26. xvi. 27, 28.
 xvii. 8. Acts ix. 14. xxii. 5.
 xxvi. 10, 12. Phil. iv. 18.
 2 Pet. i. 17. 2 John iii. 3, 4.
 Heb. xi. 4. — than. —
 Places where it is either taken
 no notice of, or not literally
 translated in our version.
 Matt. xxi. 42. πάσα κύριου, Mark xii. 11. the
 Lord's.
 Mark iii. 21. οἱ παρ' αὐτοῦ, his friends & they
 that were with or for him.
 Luke x. 7. τὰ παρ' αὐτῶν, such things as
 they gave, & the things
 which came from them.
 Joh. i. 40 & 41. παρὰ Ἰωάννου, John spake & of
 John.
 — vii. 51. παρ' αὐτοῦ, him & from him.
 Rom. xi. 27. παρ' ἐμοῦ, my & of me.
 2 Theff. iii. 8. παρὰ τίνος, any man's & of any
 man.

2. With a dative signifies, of or
 from in some few places; but
 most frequently near, in the
 presence of a person or per-
 sons, or within sight of a place

Matt. vi. 1. — of
 2 Theff. i. 6. 1 Pet. ii. 4.

Mat. xix. 26, 26. — with
 xxi. 22. xxii. 25. Mark x. 27,
 27.

Π Α Ρ.

27. Luke i. 30, 37. ii. 52.
xi. 37. xviii. 27, 27. xix. 7.
John i. 39 & 40. iv. 40. viii.
38, 38. xiv. 17, 23, 25. xvii.
5, 5. Acts ix. 43. x. 6. xviii.
3, 20. xxi. 7, 8, 16. xxvi. 8.
Rom. ii. 11. ix. 14. 1 Cor.
vii. 24. 2 Cor. i. 17. Eph. vi.
9. 2 Tim. iv. 13. Jam. i. 17.
1 Pet. ii. 20. 2 Pet. iii. 8.

Matt. xxviii. 15. — among

Col. iv. 16. Rev. ii. 13.

Luke ix. 47. — by

John xix. 25. Acts x. 6. 1 Cor.
xvi. 2.

Rom. ii. 13. — before

Jam. i. 27. 2 Pet. ii. 11.

Rom. xi. 25. — in

xii. 16. 1 Cor. iii. 19.

Gal. iii. 11. in the sight of

3. With an accusative signifies
near, above, or opposite to a
person or place, and is used
for the comparative than, or
more than.

Matt. iv. 18.

Matt. xv. 29.

— xv. 30.

Mark v. 21.

Luke iii. 13.

Luke xiii. 2, 4.

Acts x. 6, 32.

— xviii. 13.

Rom. i. 25.

— i. 26. iv. 18.

2 Cor. xi. 24.

Heb. xi. 11.

1 Cor. xii. 15, 16. *παρὰ τοῦτο*, therefore.

Π Α Ρ.

— by

xiii. 1, 4, 19. xx. 30. Mark i.
16. ii. 13. iv. 1, 4, 15. x. 46.
Luke v. 1, 2. viii. 5, 12. xviii.
35. Acts xvi. 13. Heb. xi. 12.

— unto

— at

Luke vii. 38. viii. 35, 41. x.
39. xvii. 16. Acts iv. 35, 37.
v. 2, 10. vii. 58. xxii. 3.

— nigh unto

— than

Rom. xii. 3. 1 Cor. iii. 11.

Gal. i. 8, 9. Heb. i. 4. ii. 7,

9. iii. 3. ix. 23. xii. 24.

— above

Rom. xiv. 5. Heb. i. 9.

— with

— contrary to

Rom. xi. 24. xvi. 17.

— more than

— against

— save

— past

A

S P E C I M E N OF THE E N G L I S H I N D E X.

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Against 5913. 3.
Among 5913. 2.
At 5913. 3.

B
Before 5913. 2.
By 5913. 2, 3.

C
Condemnation 3650. 2, 5.
Contrary to 5913. 3.
Cried 882. 24.

D
Damnation 3650. 3, 7.
Day, great 3650. 14.
— of judgment 3650. 12.

E
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3650. 12.
— J— of the great day 3650.
13. ¶ his J— 3650. 8.
¶ my J— 3650. 15. ¶
righteous J— 3650. 11, 15.
¶ thy J— 3650. 18. ¶ thy
J—s 3650. 18.

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20, 22, 24.
L— undone 882. 23.
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26.
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Remitted 882. 27.
Righteous 3650. 11, 12.

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Spake 5913. 1.
Suffer 882. 4, 7, 11, 15, 18,
19.
Suffered 882. 2, 7, 11.

T
Than 5913. 1, 3.
Therefore 5913. 3.

W
With 5913. 2, 3.

F I N I S.



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A dissertation on the religious Knowledge of the antient Jews and
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